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BIOGRAPHY.

MEMOIR OF BISHOP COWPER.

(From the Christian Observer.)

"WILLIAM COWPER was born at Edinburgh, in November 1565; and at eight years old was sent by his father to Dunbar school, where, in four years, he learned the whole course of grammar, and profited above his equals. Even at that early age did he begin to shew symptoms of genuine piety. Many times, when he was in the school, he used to lift up his heart unto God, begging of him knowledge and understanding; and always, as he went to church, he sent up this ejaculation to heaven: 'Lord, bow mine ear, that I may hear thy word!' At his entry into his thirteenth year, his father sent for him home to Edinburgh; and soon after he went to St. Andrew's, where he continued to his sixteenth year in the study of philosophy, but made no great progress therein, the religious bent of his mind rather inclining him to a careful hearing and penning of sermons, and other theological lectures. During his abode at St. Andrew's, Satan, working upon corrupt nature, often sought to entrap him in his snares; but, as himself testifies, the Lord in mercy forgave the

vanities and ignorances of his youth, and preserved him from such falls as might have made him a shame to the saints, and the reproach of his enemies.

"At the age of sixteen years he returned to his parents at Edinburgh, who proposed to him sundry courses of life. But his heart was still inclined to the study of the Holy Scriptures: whereupon he resolved to go into England; and the Lord provided him a place at Hoddesdon, 18 miles from London, just when he had spent all the money which he brought out of Scotland. Here he was employed by one Master Guthrie, a Scotchman, to assist him in teaching a school. He remained in this place three quarters of a year, and then, having occasion to go to London, he was unexpectedly called to the service of Master Hugh Broughton, with whom he continued a year and a half, and daily exercised himself in the study of divinity.

"When nineteen years old, he again returned to Edinburgh, where he lived with his elder brother, then one of the ministers in that city, who much further-

ed him in his former studies. And at last he was required to give a proof of his gifts privately, which he did in the New Church, before Master Robert Pont, and Master Robert Rolloch, and some others, by whom he was commanded to preach in public also.

“Being twenty years old, he was sent, by the authority of the general assembly, which was then met at Edinburgh, to be pastor of Bothkenner, in Stirlingshire. But when he came thither, he found in the church, (besides ruinous walls) neither roof, nor doors, nor pulpit, nor seats, nor windows; yet it pleased God to give such a blessing to his ministry, that within half a year, the parishioners, of their own accord, built and adorned the church in as good quality as any round about it.

“There he continued seven or eight years, yet subject to great bodily infirmities, by reason of the wetness of the soil, and moistness of the air; and during that time, he experienced much distress and terror of mind, and inward temptation, so that his life was almost wasted with heaviness; yet thereby he learned to know more and more of the grace of Christ.

“About that time there was a general assembly of the church at Perth, to which the people of that town applied, desiring that a minister might be sent unto them. Whereupon the assembly appointed Master Cowper for that place, and accordingly wrote to him by Master Patrick Simpson; who, coming to Stirling, delivered to him the letters from the assembly, and those from the town, containing his calling to

the work of the ministry in that place. And so, shortly after, the town sent their commissioners to transport him and his family thither.

“In that place he continued, doing the work of the Lord for nineteen years together; where he was a comfort to the best, and a wound to the worser sort. Besides the Sabbath-days, he chose thrice a week to convene the people together in the evenings, (viz. on Wednesdays, Fridays, and Saturdays,) for a preparation to the Sabbath; upon which days they had no preaching in the morning. Concerning which meetings, himself writes: ‘That it would have done a Christian’s heart good to have seen those glorious and joyful assemblies, to have heard the zealous cryings to God amongst that people, with sighings, and tears, and melting hearts, and mourning eyes.’ And concerning himself, he saith; ‘My witness is in heaven, that the love of Jesus and his people made continual preaching my pleasure, and I had no such joy as in doing his work.’ And, besides that, he preached five times a week; he penned also whatsoever he preached; many of which holy and godly sermons are extant in print.

“All the time of his abode there, except some little intermissions and breathing times, the Lord still exercised him with inward temptation, and great variety of spiritual combats; the end of all which, through God’s mercy, was joy unspeakable, as himself testifies. ‘Yea once,’ saith he, ‘in greatest extremity of horror and anguish of spirit, when I had utterly given over, and looked for nothing but con-

fusion, suddenly there did shine, in the very twinkling of an eye, the bright and lightsome countenance of God, proclaiming peace, and confirming it with invincible reasons. O what a change was there in a moment ! The silly soul, that was even now at the brink of the pit, looking for nothing but to be swallowed up, was instantly raised up to heaven to have fellowship with God in Christ Jesus ; and from this day forward my soul was never troubled with such extremity of terrors.—There found I the power of religion, the certainty of the word ; there was I touched with such a lively sense of a Divinity, and power of a Godhead, in mercy reconciled with man, and with me, in Christ, as I trust my soul shall never forget. Glory, glory, glory be to the joyful Deliverer of my soul out of all adversities, for ever !

“In the midst of these wrestlings with God, he wanted not combats with wicked men also ; but the greatness of his inward conflicts made him lightly regard all their outward contradictions. It was no marvel to see Satan stir up his wicked instruments to molest one, who professed himself a disquieter of him and his kingdom. Yet this much supported him, that he never had a controversy with any of them but for their sins ; and, the Lord assisting him, the power of the word did so beat down their pride, that they were all of them at last brought to an acknowledgment of their evil ways.

“But at length, by little and little, the zeal and love of most of that people did fall away ; so that his last conflict was, not with the profane, but with the

more religious part of his congregation. These men were stuffed with such pride, self-conceit, disdain, and intolerable contempt, that thereby they were carried further from their duty than any of the former ; and they, which should have been his greatest comfort, were his greatest cross.

“Presently hereupon God called him to the government of the churches in Galloway, in the southwest parts of the kingdom, being chosen by the assembly, and presented by the king thereunto. This was done without his privity, or ambitious seeking after it : yea, he was so far from it, that eighteen weeks passed between the king’s presentation and his acceptation of the bishopric. In that place he was very careful to advance the gospel, and to adorn his ministry. Concerning the frame of his spirit, thus he writes : ‘My soul is always in my hand, ready to be offered to my God. Where, or what kind of death God hath prepared for me, I know not ; but sure I am, there can no evil death befall him that lives in Christ, nor sudden death to a christian pilgrim, who, with Job, waits every hour for his change. Yea, many a day have I sought it with tears ; not out of impatience, distrust, or perturbation, but because I am weary of sin, and fearful to fall into it.’

“This faithful servant of God, who had always been faithful and painful in his ministry, when sickness grew daily upon him was no ways deficient in the duty of his ordinary preaching ; taking great pains also to perfect his work upon the Revelation, which he desired greatly to

finish before his death. His infirmity increasing, he was compelled to keep home; yet, as his weakness permitted, he applied himself to revise his writings, and to dispose of his worldly estate, that he might be ready for his passage, which every day he expected. And some ten days before his decease, he manifested to his friends what great contentment he had in his approaching death.

"Many repaired to him in his sickness, whom he entertained with most holy and divine conferences, expressing a great willingness to exchange this life for a better; and at last, feeling his strength and spirits to decay, (after he had conceived a most heavenly prayer in the company of those that were by) he desired to go to bed; where, having devoutly commended himself unto Almighty God, he took some quiet rest. After which time he spake not many words, his speech failing, though his memory and understanding were still perfect. And so, about seven o'clock at night, he rendered his soul to God in a most quiet and peaceable manner, Anno Christi 1619."

A few brief remarks will close this article.

1. On turning to the account given of Cowper the poet, in your work of 1805, p. 165, I was much struck with the resemblance, in some particulars, between him and the subject of the present memoir. Not only are the letters, and other writings of the bishop superior to the age in which he lived, but we find him endued with the morbid sensibility of his descendant, his proneness to mental depression, and his susceptibility of religious joy;

at one time agitated by terrifying apprehensions respecting the future, at another rapturously exulting in the hopes and consolations of the gospel. This state of feeling, which affords some solution of the peculiarities in the religious experience both of the bard and of his pious progenitor, is certainly far less desirable than that sunshine of the soul, that even, tranquil, and serene temper of mind, that "peace of God which passeth all understanding," which may be considered as more properly characterizing the Christian. And yet how infinitely is such a state, with all its gloom, despondency, and terror, even supposing it to be illumined by no alternations of peace, and hope, and joy, to be preferred before a state of religious indifference! The one indicates disease indeed, but the other the torpor of death. The sorrows of the one may be acute, but they terminate at the latest in the grave, and joy, everlasting joy, succeeds; the sorrows of the other commence at the same point, and run parallel with eternity.

2. The account which is given of the good bishop's pastoral labors, while at Perth, as well as of the painful disappointment he experienced with respect to their final effects, is calculated to suggest to ministers an useful caution. The cultivation of a devotional spirit is indispensably necessary to the progress, and and even to the preservation of the christian life: yet, whenever devotional exercises come to be made, as they too often are, not only by mere formalists, but by those who affect a superior degree of spirituality, the whole

or nearly the whole, of religion, instead of being considered as preparatory to farther services;—when, losing sight of their end, they are used for the sake of the emotions and enjoyments with which they are themselves attended, instead of being employed as the means of filling the heart with all holy and benevolent affections, of subjugating every selfish, worldly, and carnal propensity to the dominion of christian principle, and of rousing the soul to active and persevering exertion in the service of God;—there is great danger lest we should either contract a degree of susceptibility inconsistent with the ordinary occupations of life; or, as is much more commonly the case, become perfectly insensible to the impressions of religious fear or hope. Indeed, the occurrence of this last mentioned effect is so frequent, as to have led, in certain circles, to the adoption of a very significant phrase to express its nature: persons of this description are said to be “Gospel-hardened.” I by no means take it upon me to affirm that this was precisely the case with the bishop’s congregation at Perth. At the same time, the rapid succession of public meetings for religious worship (no less than eight occurring in the course of the week) must have interfered with other duties; and the extraordinary degree of excitement which appears to have attended them, could hardly fail to be followed, in the long run, by injurious consequences. Accordingly we find, that “at length, by little and little, the zeal and love of

most of that people did fall away.”*

3. Undoubtedly it is the tendency of man to degenerate, even under the most favorable circumstances. Offences come, divisions take place, christian charity languishes. Christian zeal decays, the power of religion evaporates, the form only remains. Still it is an inquiry of the highest moment, what course of proceeding is calculated to accelerate this degeneracy; and whether any measures can be pursued, which the Holy Spirit will be likely to bless, for retarding, perhaps preventing, its downward progress. On this important discussion, I feel myself unqualified to enter at large. There is, however, a passage in bishop Butler’s admirable work on the Analogy of Religion, natural and revealed, to which I would direct the attention of your clerical readers, because it appears to me to have a direct bearing on this subject, and to contain most profound and accurate views of human nature. The passage to which I allude is the 2d section of the 5th chapter of the first part. I will at present extract only a few sentences, which relate more immediately to the point I have been considering, or rather to one which is strictly analagous. “Habits of the mind,” observes the hishop, “are produced by the exertion of inward practical principles, i. e. by carrying them into act, or

* A result something like this is thought to have been experienced in the place where Cowper the poet passed the greater part of his life: the causes which led to it were probably not very dissimilar. See *Christ. Obs.* for 1805, p. 168.

acting upon them. Nor can those habits be formed by any external course of action, otherwise than as it proceeds from these principles," &c. "But going over the theory of virtue in one's thoughts, talking well, and drawing fine pictures of it; this is so far from necessarily or certainly conducing to form an habit of it in him who thus employs himself, that it may harden the mind to a contrary course, and render it gradually more insensible; i. e. form an habit of insensibility to all moral considerations. For, from our very faculty of habits, passive impressions, by being repeated, grow weaker; thoughts, by often passing through the mind, are felt less sensibly."

4. The drift of these remarks, I hope, will not be misconceived. My object is not to repress devotional feelings, or to restrain devotional exercises, but to regulate them; not to damp the sacred fire of religion, but to prevent its unprofitable dissipation. The soul which feels not powerfully the workings of religious affection, has great cause to suspect its safety. But then, let it be remembered, that religious emotion which leads to no practical effect; which, though it stirs the affections, does not produce either the anxious correction of what is wrong, nor the earnest pursuit of what is right; is a perilous misapplication of the grace of God. To such a case may be applied that awful saying of our Lord, "From him that hath not shall be taken even that which he hath." The Christian's constant aim and endeavor ought to be, to employ the motives and excitements

which religious exercises and religious ordinances furnish to the mind, in cultivating habits of purity, self-government, submission to God, zeal for his glory, dependence on his grace, holy exertion, and self-denying activity. By a steady adherence to such a course, through the blessing and grace of his Redeemer, if his emotions should become less lively, or his feelings more obtuse, the graces of the christian character will nevertheless become more strongly marked and more firmly rooted in his soul, and "the fruits of righteousness" will be more abundant in his life.

MEMOIR OF MR. STEPHEN HALLET GOLDING.

It appears very desirable, that a larger portion of religious biography should be occupied by the lives of pious and exemplary laymen. Though an account of excellent ministers is very instructive, yet several circumstances conduce to render it less generally useful. As they move in a sphere peculiar to themselves, the nature of many of their duties precludes universal imitation; and their superior attainments and zealous exertions, like the skill of a physician, or the bravery of a soldier, are rather admired and applauded than followed. Even their piety is too frequently regarded with a kind of professional reverence only; as the sanctity of a hermit was formerly venerated by the neighboring multitude, who imagined themselves to be under no obligation to conform to his self-denying example.

We are therefore particularly pleased when we have an opportunity of exhibiting the lives of those excellent persons who have appeared in the midst of secular engagements. Short indeed was the career of the amiable subject of the following memoir; but he has left behind him a testimony to the power of religion, which will long, and we hope with advantage, be remembered.

Mr. S. H. Golding was born of respectable parents, at Bridport, in the year 1784. Almost from his childhood he discovered an ardent thirst after knowledge; and he possessed, in a greater degree than many, the means of gratifying this laudable desire. He enjoyed the advantage of a classical education, and made some proficiency in mathematical studies. After quitting school he devoted himself to the law; but still embraced every opportunity which his professional engagements allowed for acquiring general knowledge. He frequently rose several hours before day in winter, and pursued his studies with an ardor and perseverance, which enabled him, with a remarkable facility of execution, to accomplish more than most other young persons. Many proofs of his industry and application remain in his various analyses of works, and several manuscripts, which his relatives possess.

But it is not our intention to fill this memoir with an account of the vigor of his understanding, his singular diligence, the extent of his knowledge, or the refinement of his mind and amiableness of his manners. "We could," to use the words of one of his friends, "adduce numer-

ous proofs of the warm affection, tender sensibility, and extreme delicacy of his disposition, and of the integrity, and disinterestedness which distinguished his character. He discovered a conscientious regard to duty in all his transactions, and exemplary and consistent conduct in every relation."

But we wish to fix the reader's attention on his unfeigned piety; which, as his life drew nearer to a close, shone forth with increasing and singular lustre. We know not the date of his first serious impressions. A letter which he wrote, in his fourteenth year, on the death of an elder brother, evinces a mind in some degree affected with eternal concerns. But though nothing decisive appeared in his character at this time, or for some following years, yet during this period he exhibited many favorable symptoms of a mind well disposed. He discovered a reverence for sacred things; and he not only attended upon the public means of grace and the secret duties of religion, but frequented those social meetings of prayer which the learned and polite, unless renewed by divine grace, generally regard with disgust and contempt. But though it is impossible to say when that change, without which "we cannot see the kingdom of God," took place in his character, yet it will evidently appear from the subsequent part of this memoir, that he had been drawn by divine influence from a love to worldly, to a superior delight in spiritual objects. He who sees no difference in his past and present experience, has reason to call his religion in question. Yet the al-

teration might be effected, especially in those who have enjoyed a religious education, in a very gradual and imperceptible manner. Such persons are like a man who, gliding down a stream, removes from the dominions of one prince into those of another. He knows not when he passed the boundaries which divide the two kingdoms; and is only conscious of the change, by contrasting the objects around him with the scenes which he had recently quitted.

He went to London in the year 1807. Previously to his going thither, he expresses, in a letter to a friend, his resolution to avail himself of the advantages for improvement which his new situation would afford; but, he adds, what is particularly memorable, as descriptive of his own future condition, 'Thus have I fully unbosomed myself to you on the most important subject of a temporal nature, which can engage my attention. How far success may smile on my prospects, is only known to the Supreme Disposer of events, who, in the course of his providence, often frustrates the schemes of mortals, to shew more fully his own sovereignty and their dependence.'

On his arrival in London, he was sensible of the numerous snares to which he was exposed, as appears from a letter which he wrote to his brother on that occasion:—

'With much pleasure,' says he, 'I reflect on the solicitude you expressed when we parted, that I could be introduced to such company as would be a check to youthful levity, in a place so ensnaring and dangerous. I say,

I was pleased, because it shewed the degree of that, the reality of which I never doubted,—your concern for my best interests. If I have since been so fortunate as to find a friend, I owe the favor to that Sovereign Goodness which fixes the bounds of our habitation, and, in proportion to the advantages we are entrusted with, justly expects a commensurate improvement.'

In a letter, of the same date, addressed to his father, he writes in a language amiably descriptive of his respect, affection, and gratitude.

'I should do injustice,' he says, 'to my own feelings, were I not to begin with expressing my warmest thanks for the excellent advice and kind wishes contained in my excellent father's welcome epistle. I regard it as one of the greatest blessings to have had a pious education, and the instructions and prayers of a parent for so long a period; and now that I am, for the first time, separated, I feel more than ever their value. Go on, my dear Sir, to assist your child in this way. He needs it, and will thank you for it; or, at least, should he at any time be disposed to reject it, this circumstance ought to excite him to suspect that he is not what he *should be*,—what he *would be*. While, with joy and gratitude, he acknowledges that divine goodness which has hitherto preserved him from vice, he desires to rejoice with trembling, remembering the precept of the apostle, "Let him that thinketh he standeth, take heed lest he fall."

We find that his diligence in his new situation equalled the warmest resolutions which he had

expressed before leaving the country.

'Conceive of me,' says he, in a letter to one of his sisters, 'from half past nine, or earlier in the morning, till ten at night, so engaged as only to be able to spend an hour at dinner; and, in addition to this, having full employment for study (the only time) on my retiring to my lodgings at night, and before breakfast.'

His unwearied diligence and superior talents, soon attracted the notice of men of the first eminence in his profession. He met with the most flattering encouragement from them, and had prospects of wealth and distinction opening before him beyond his highest expectation;—but the fervor of his mind exceeded the strength of his constitution. His unremitting application occasioned a hemorrhage; which, though slight at first, was frequently repeated, and, after some months, terminated fatally.* A letter, which our young friend wrote at this period, indicates the pleasing state of his mind.

'The anxiety of friends on such occasions,' says he, 'though highly soothing and endearing, is often painful to the sufferer, insomuch as he sees himself the cause of their sorrow, whose pleasures and cares are blended with his own. For my sake, therefore, as well as your own, be not over-solicitous, my dear sister, about what concerns me. God knows what is best for us;

* It is surely a subject of the deepest regret, that so many have fallen the untimely victims of an unrestrained ardor in literary pursuits. Let others take warning by their lamented examples!

and in causing me to drink of the cup of affliction, has wise purposes to answer. May the fruit be to alienate from sin, wean from inordinate attachments to the world, to render the Savior more precious, and Heaven more desirable.'

As his disorder increased, a medical gentleman, with a paternal kindness, took him under his own roof, for the sake of giving him that particular attention which he needed at this critical period. His views and feelings at this time are thus expressed, in a letter to his father:—

'Here then let me pause for a moment, and reflect on the mercies which have accompanied this afflictive dispensation. Far removed from those kind relations, whose tender sympathy and unwearied attention have heretofore been experienced, in the midst of strangers, and not even my friend at hand (Mr. — was in the country) my situation appeared really forlorn. Yet have these circumstances heightened the claim of gratitude to that Being, who has excited an interest in the bosom almost of strangers in my behalf. Nothing can exceed the kindness I have experienced from Mr. and Mrs. —. In the former, parental attention is united with such a degree of professional skill, as sets my mind, and should set yours, at perfect ease on that subject. In the latter, I see all the sensibilities of a mother (the character in which, she says, she wishes me to consider her) displayed. Excluded as I am from all society, my situation would be somewhat dull, were not every means, consistent with safety, used to remove the tedium of solitude. In short, no-

thing could render one more comfortable under the absence of my relations ; while the circumstance of being under the same roof with my doctor, whose assistance in any emergency can be so readily obtained, is particularly favorable. Thus the cup I am called to drink, though bitter, is sweetened with many a pleasant ingredient. Whether the plans I had formed, the accomplishment of which appeared within my reach, will be entirely frustrated, or only interrupted, is best known to the Supreme Disposer of events. I desire to acquiesce in his will, whatever that may be. Certainly my prospects were fair ;—the cloud that intercepted my view was dispersed ;—my most sanguine expectations were exceeded, and recent circumstances had increased them ;—but, perhaps, I had made this too much an idol. My heart was too much set on it ; and, without doubt, Infinite Wisdom has seen fit to withdraw it from me, that I may be led to trust more entirely on him. Happy will it be that I have been visited with this affliction, if this end be answered by it ! You will be solicitous to know what were my views in anticipation of that event, which certainly, at one period, I considered as not far distant. Sensible of the treachery of the heart, and the danger of self deception, it was my prayer to God to give me a right judgment in so important a matter. I trust, my dear Sir, all is well ; that I am prepared for any event ; that, having cast anchor within the veil, I have a hold which the terrors of death cannot shake ! Rejoice with me in this hope, and pray

that it may be well founded !

The pleasing state of his mind, expressed in this letter, is also mentioned by the worthy lady with whom he resided.

‘ Our dear friend,’ says she, ‘ has often reminded me of this consoling idea of Cowper’s, That those who are best fitted to live in this world, are best prepared for the happiness of another. His mind was calm and composed in the most trying period of his illness ; and, though he was prohibited from speaking, I could not refuse to listen while he was expressing a sweet testimony to the reality of religion. He said, that his hopes rested on the truths of the gospel, and that he felt their support, and the most perfect resignation to the divine will, as to the event of his illness. I lament that the low tone in which he spoke, and the interest and agitation of the moment, have prevented me from recalling many of the ideas which he uttered, and which I have no doubt but he intended that I should treasure up for the consolation of his friends ; but it is enough to know, that, at that solemn period when the human heart would not be tempted to disguise its real sentiments, death had no terrors for your beloved relative.’

The gentleman to whom he alluded in one of his letters, as the friend that he met with soon after his arrival in London, gives the same account of his resignation during this period of his illness ; while, at the same time, he pays a tribute to the worth and amiableness of his general character.

‘ The first half hour,’ says he, addressing his father, ‘ that I spent with your son, after his ar-

rival in town, excited my desire to cultivate his friendship ; for I thought that I perceived great intelligence, united with goodness and sweetness of disposition ; and what I anticipated I found,—an affectionate friend, and an excellent companion. We were seldom long separated from each other when business did not prevent our meeting. His ardor in his profession was great. He had marked out the road ; and the principal obstacles appeared to have been removed, by his superior talents and perseverance, when he was arrested in his course by the hand of Omnipotence. At this time he exhibited the power of the religion he professed. Not a murmur escaped him. He often mentioned it as a striking proof of the vanity and uncertainty of terrestrial things ; but with a spirit of christian fortitude, and a desire of cheerful resignation to the will of his heavenly Father.*

Who can read, without emotion, these testimonies of his submission to the disposal of infinite wisdom, especially when it is considered what high-raised hopes were blasted by his premature illness !

The remaining part of this Memoir will relate to his views and dispositions after he returned into the country. About three months before his death, he grew considerably worse ; but he enjoyed, during this period, with only a short interruption, a most desirable serenity of mind : and, as he drew near to an eternal world, he was favored with more lively anticipations of glory.

Soon after his return, a meeting of prayer being proposed on his account, he wrote the follow-

ing letter to his worthy minister, the Rev. John Saltren, of Bridport :—

‘ I know not, my dear Sir, whether, in this exercise, the call for prayer or thanksgiving be greater. When I think on my late providential, and, as it seems to me, almost miraculous escape* from a catastrophe which, had it happened in my debilitated state, would, according to human probabilities, have proved directly, at least ultimately, fatal, I cannot but see cause for gratitude to that God who, in such extremity, appeared for my help. This, and the favorable state of my health at present, which evidently improves under the use of the means, encourage me to hope that there is mercy yet in store, and that the time may not be far distant when I shall again be permitted to acknowledge his goodness, even the goodness of the Lord in the land of the living. It is this hope which will furnish matter of supplication to a throne of grace. Life can only be desired, as it affords opportunity of usefulness here, or of preparation for happiness hereafter ; and if, in a protracted existence, I have to anticipate a life burdensome to myself and my friends, my prayer would be, ‘ Lord, finish thy work, and cut it short in righteousness ! Fit me for thy kingdom, and then take me to it !’ Hence appears the propriety of submission to the divine will, even in our prayers, lest their fulfilment prove a curse instead of a blessing. ‘ One thing we cannot ask amiss, that the affliction may be sanctified ;

* Alluding to some alarming symptoms, which induced a full expectation of an immediate return of the hemorrhage.

and I feel its importance too much, not to remind you, my dear Sir, of it. May the spirit of wisdom descend upon and influence those who may be engaged!—and may the angel of the covenant mingle his incense with theirs, that their prayers may be accepted before the throne of God!

During this meeting of his friends, or on a similar occasion, he wrote the following memorandum, which was found after his decease.—

‘I cannot close the duties of this evening, when my friends have a meeting for prayer on my account, without expressing, in a manner more distinctly than I have yet done, the state of my religious feelings, under the affliction which has so long tried me.

‘It has often been a subject of regret that I had not done this sooner, at least only by those communications which I have sometimes made to my friends. After the attack, I had for a considerable time no convenient opportunity for this; and since I came down to the country the design has been delayed, from a wish to take a more circumstantial view of the subject, in the different stages of my disorder, than my health in general would prudently admit of; though, with shame I speak it, there have been seasons when at most I should have run no greater risk from the investigation than the fatigue of other studies or engagements occasioned. Should life be spared, I hope to devote the earliest opportunity to make this scrutiny. In the mean time, the following paper is intended as a *memento* for the use of myself, and for the satisfaction, in

some degree, of my friends who may survive me:—

‘The period when Death stares us in the face, though a season of trial to the faith, is by no means favorable to an inquiry as to the foundation of our hopes; which can best be effected when the mind is calm and uninfluenced by bodily disease. Hence I have repeatedly sought to ascertain the reality of that comfort which I seemed to feel at this awful period. Not content with my own examination, I have endeavored to compare my religious affections with those laid down in an inestimable work of President Edwards on the subject, as evidences of a state of salvation. The result is, That though I have greatly to deplore the want of clearer testimony on this head, particularly as to the way in which the Lord first brought me to himself, I dare entertain a hope, that I have been led by the teachings of his Spirit to see my danger and my remedy,—to choose the Lord for my portion, and to give myself up to him to be entirely at his disposal! I have at times felt a pleasure I cannot describe, in making this surrender to him,—in pouring out my soul, as it were, in prayer before him, and in telling him my desire to be wholly his. Too transient, alas! have been the blissful visions; and too often succeeded by a degree of supineness and languor hardly reconcilable with a christian life! My temper, under this affliction has been much too little regulated by the Spirit of the meek and lowly Jesus. This has been the cause of much grief to me, and, I trust, of unfeigned humiliation before

God; for though there may not be wanting some plausible excuses on this head, drawn from the influence of a complaint so completely nervous, yet I am too sensible of pride at the bottom:—a sin, I believe, from my own experience, the most difficult of all to root out of the heart! Lord, assist me by thy Spirit,—subdue the evil propensities of my nature,—form and increase within me those graces which evidence and adorn the christian profession,—and may my present trial be eminently blessed to the promotion of so desirable an end!

‘I have once more, this evening, solemnly examined myself on those points which can never be too fully or satisfactorily made out. In the presence of Almighty God, I have seriously asked, Is it my supreme desire to be the Lord’s? Can I submit myself to him in all things?—content to suffer the loss of earthly comforts and prospects if he please,—yea, in every event to acquiesce in his will without murmuring or repining? My faith feebly answers, ‘I trust I can.’ Thanks be to God for this hope! It assures me, that I am prepared for whatever may befall me. ‘All is yours, whether life or death, things present or things to come; all is yours, and ye are Christ’s, and Christ is God’s.’ I have, in the best manner my feeble frame would enable me, and I humbly hope, confiding in superior aid, devoted myself afresh to the Lord;

desiring that he would accept me as his child, adopt me into his covenant, and so teach me, by his Spirit, that I may in future see all things in God, and God in every thing: that I may love him more, serve him more faithfully, and be enabled, by faith, to look forward, with unshaken confidence, to the moment that finishes my earthly career, as the period when my bliss is consummated and secured for eternity! Surely, if such be the issue of my troubles, I need not repine at the continuance of the stroke. ‘God in himself is bliss enough, take what he will away;’ for these light afflictions, which are but for a moment, shall work out for you a far more exceeding and eternal weight of glory!

‘If sin be pardon’d I’m secure;
Death hath no sting beside;
The law gave sin its damning pow’r,
But Christ, my ransom, died!’

I could wish to enlarge on so pleasing, so animating a topic; but, for the present, I must forbear. My spirits, too great for my strength, begin to sink under the infirmities of the body. O that I may be enabled to cultivate with care the christian growth, ‘till full perfection crown my hopes in everlasting bliss!’

Such was his close and serious inquiry in the view of eternity; and who can doubt of the sincerity of his design, or the happy result of his examination!

(To be concluded in our next.)

RELIGIOUS COMMUNICATIONS.

THE PARABLE OF THE TEN VIRGINS.

IN the 24th chapter of Matthew, we have a remarkable prophecy, delivered by the great Prophet from heaven, on the mount of Olives, just before the scene of his final sufferings. In that prophecy, though it had throughout a direct and primary reference to the destruction of Jerusalem and the end of the Jewish age; and was strikingly accomplished in that signal catastrophe; yet there was an allusion and ultimate reference to the end of the world, and the judgment of the great day; when some of the particulars of the prophecy will have a more *literal* and stupendous accomplishment. As the amazing scenes of the final consummation were thus solemnly presented in prospect, the Divine Monitor, by a very easy and obvious transition, immediately in connexion with his prophecy, addressed to his disciples, and through them to others wherever his gospel should be known, a most serious warning, on the importance of being in readiness to meet their Judge. In the 25th chapter, we have the continuation and conclusion of the same admonitory discourse. In this chapter the warning to be in readiness to meet our Judge is most impressively enforced, by the memorable parables of the ten virgins, and the ten servants entrusted with different talents; and the discourse concludes with a direct view of the final judgment, in a very explicit and sol-

emn representation of the tremendous scene.

The immediate subject of present contemplation is the parable of the TEN VIRGINS; a subject not unsuitable to engage the serious attention of all, *especially at the season of passing the monitory bourn from an old to a new year.*

This parable, as already intimated, is principally designed to enforce the warning to all, and particularly to the professors of religion, to be in preparation to meet their Lord, in the final judgment. It deserves, however, to be particularly considered that, though the parable seems to refer directly to the judgment day; yet it was evidently designed to be applicable, in all its monitory force, not to those only who should live in the last age of the world, but to those also who should live in each preceding age. The disciples of Christ and others of that age, were warned to be in expectation of their Lord's coming, and to hold themselves in readiness for the judgment. Those also who lived in the next age after them, and in each succeeding age since, have been warned to the same effect by this same parable. We of the present age are in like manner warned; and the warning is intended to apply to every following generation, till the Judge shall actually appear. But how could it have been proper for the Divine Monitor to warn his disciples and

others, who lived eighteen hundred years ago, to be in readiness for the judgment; representing to them, at the same time, that they knew not how soon their Lord would come; when he knew that the day of judgment was then many ages distant?

This apparent difficulty is easily obviated. The solemn truth is, mankind, from age to age, are passing on, in rapid succession, to the judgment. They have their probationary periods severally allotted to them, which periods terminate at death; and then their respective accounts are closed and sealed up for the public audit of the great and decisive day. As their characters are at death, so will they appear at the judgment; and according to the deeds done here in body, will be the final retribution, either of happiness or of misery, then, in the presence of the universe, to be awarded to them.

To all men, therefore, of every age, death, in a very proper and important sense, is a summons to the judgment; and in the same proper and important sense, the day or hour of death is to them, in the language of the parable "the day or the hour of the coming of the Son of man." The disciples then and others of that age might be warned, and we of the present age may be warned, to be in readiness for the judgment, and in constant expectation of our Lord's coming, with the same propriety, as if the solemnities of the great day had been then, or were now, actually near at hand. For no man knows how soon he may receive the summons; how soon, with respect to him, the Son of man will come; how soon his proba-

tion will close, and his momentous account be sealed up for public and final audit.

On this principle obviously, the parable before us is predicated; and on this principle it is so constructed as to be equally applicable to enforce the warning to be ready, in every age. After thus much said, therefore, to explain the principle and to justify the propriety of the parable, we may now proceed more directly to contemplate the parable itself.

"Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps and went forth to meet the bridegroom. And five of them were wise and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels, with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came: and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not."

The parable is founded on the

ceremonies of a marriage solemnity; and in order to be clearly understood, some knowledge of the manner in which nuptial solemnities were anciently conducted, is necessary. It was common we may then observe, for the bridegroom, on those occasions, first to repair, with some of his immediate connexions, to the house, or father's house of the bride; where the friends on that side were convened, and where an entertainment was furnished, which often continued for several days, varying, however, from a longer to a shorter time, according to the quality or circumstances of the parties. About the close of the entertainment at the house of the bride, the marriage was solemnized in due form; and then the new-married pair were conducted to the bridegroom's house. This part of the solemnity, when the parties were of respectable quality, was made a very splendid ceremony, and was usually exhibited late in the evening, or in the night. From the bride's, to the bridegroom's house, they moved in regular processions, lighted with flambeaux, or lamps, and accompanied with music; and while on their way, but usually near to the bridegroom's house, they were met by a company of young females, the relatives and friends of the bridegroom, who went forth with their lights to welcome the bride; and who on meeting, took their place in lead of the procession, and moved on with the rest to the house, where a supper was provided. Those only, who were present to go in with the procession, were admitted to the entertainment; and when they were

all in, "the door was shut."

This simple account explains at once the leading particulars of the parable.

The bridegroom, then, is the Lord Jesus Christ, who repeatedly in the Scriptures is designated as the bridegroom of the church. The ten virgins, or the company of female friends, who were to go forth to meet the bridegroom, are the professed friends of Christ; not indeed, all, it would appear, who profess to be his friends, but such as are *credible* professors: for the foolish are represented as not having been distinguished from the wise, until the trying hour came. The lamp is here intended to symbolize the profession of christianity, or the external shew of religion; and by the oil in the vessels, we are doubtless to understand true grace in the heart, or those holy affections, which constitute the essence of the true christian character. The wise virgins are true Christians; the foolish virgins are those, who have nothing more of religion, than a credible profession, or a fair external shew. Their taking their lamps and going forth, or preparing to go forth to meet the bridegroom, denotes their coming forward in a public profession, or open declaration of friendship to Christ; and the delay of the bridegroom, the intermediate time between their profession, or their real or supposed conversion, and their death, or their summons to meet their Judge. By the slumbering and sleeping both of the wise, and the foolish virgins, we are to understand the unwatchfulness and inactivity in religion, which is but too commonly witnessed,

not in false professors only, but even in true Christians. The cry at midnight of the bridegroom's coming, denotes the solemn call by approaching death, often indeed very unexpected, to meet the Judge; and the virgins' rising and trimming their lamps, strikingly represents the solemn wakefulness, and the earnest inquiries respecting the state of their souls, to which both true and false professors are very commonly roused, by the strong apprehension of immediate death and the consequent judgment. The application of the foolish virgins to the wise for some of their oil, no less strikingly represents the case of unsound professors, when, alarmed by the approach of the trying hour, and convinced of their utter destitution of grace, they earnestly and anxiously call for help, from those, whom they suppose to be real christians. The direction, given in return by the wise virgins, to go rather to the venders of oil, and buy for themselves, denotes the direction, very properly given by Christians to those, who, under alarm, call for their help, not to trust in any human aid, but to apply directly to the Fountain of all grace. The coming of the bridegroom, in the mean time, while the distressed foolish virgins were seeking for oil, is designed solemnly to impress the consideration, that death is not to be put off by the greatest alarm, or the most distrusting anxiety; but the Judge will come at his own appointed time, whether men are prepared to meet him or not.—On the coming of the bridegroom, the wise virgins, being in readiness, went in with him to the marriage.

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Though true Christians slumber for a while with others; yet as they have grace in their hearts, when waked by the summons of their Judge, on trimming their lamps, they will be found prepared to enter with him into his joy. But the door was shut: and afterwards, when the foolish virgins came and begged for admittance, the bridegroom answered, "I know you not." The meaning is, as obvious as it is terrible. When once this probationary scene is closed, the door of mercy is shut, for ever shut, against those who die without unfeigned repentance, without true grace in their hearts; and utterly unavailing afterwards will be their most earnest entreaties, their loudest cries, their bitterest lamentations.

The leading sentiments of this solemn and deeply interesting parable may now be drawn into several distinct and serious reflections.—

In the first place then, how affecting is the representation here given of the state of the christian church. Of the ten virgins of this parable, intended by our blessed Savior to represent those, who make a *credible* profession of friendship to him, five were wise, and five were foolish. We would fain hope, indeed, that this was not meant to indicate, that even of those, who pass in his church for credible professors, the one half are unsound, and no better than hypocrites. Can we, however, avoid the serious apprehension, that the proportion of these is not inconsiderable? But how affecting the apprehension! When we cast our eyes round, in an extensive survey, we can-

not but be painfully struck, by the fewness of those, who make, in form, any profession of religion, in comparison with the many, who make none. Comparatively small, however, as this number is; yet a considerable proportion of these can hardly be considered as entitled to the designation of *credible* professors: for how many, alas! "so walk," under the sacred profession of the gospel, as to make it unquestionably evident, that "they are enemies of the cross of Christ!" And must we then, still go farther in our deductions? Must we admit the probability, that even of those, whose profession is fair and credible, many are yet but foolish virgins--but graceless professors! Destressful thought! Most deeply it should affect the heart, and arouse the whole soul of every professor.

It is obvious, as a SECOND reflection, that we cannot always certainly distinguish among the professors of christianity, who are true, and who are false. The foolish virgins, as well as the wise, had their lamps. Unsound professors have an outward shew of religion, and not unfrequently indeed a very glaring profession: a profession, which strikes and dazzles the world, and puts the sincere, but modest, Christian to confusion. On the other hand, sincere professors, Christians who have grace in their hearts have their slumbering seasons; seasons in which they shew but little of the spirit, the power, or the genuine fruits of godliness. Shall I ask you, christian brethren, to look round you, and turn your eyes home upon yourselves, and say, is not this rep-

resentation most solemnly true? That it should be thus is melancholy indeed. But since it is thus, that foolish virgins have sometimes glaring lamps, and wise virgins sometimes indulge in their slumbers; it should teach us certainly, an important lesson. It should teach us to use caution and diffidence in judging one of another. Let us learn, then, the meaning, and the practical use of the injunction, to "judge nothing before the time."

But a THIRD reflection presses upon the mind; that, though true and false professors are not always distinguishable in their lives, yet they will be awfully distinguished at death. Very often, indeed, the distinction is strikingly manifest, before the final moment. When the cry is sounded, "Behold the bridegroom cometh!" and they arise to trim their lamps, it often is made evident to all beholders, who has oil, and who has not. Often the true Christian, though before his profession may have been dubious, on the near approach of death, gives the brightest evidence of a penitent spirit, of a lively faith, and of a sure and stedfast hope; and when the summons actually comes, departs, in peace, and in the triumphant anticipation of the joy of his Lord. While on the other hand, under the same solemn circumstances, the lamp of the graceless professor, however glaring it may before have been, goes out; and he is either distracted with awfully significant terrors, or sunk in a still more terribly portentous stupor. But be it as it may, in these visible respects, while breath remains; yet no sooner

is "the silver cord loosed," than in the dread light of eternity, the distinction appears to the ineffable joy of the sainted spirit, and to the unutterable despair of the graceless soul.

It is a solemn reflection, in the **FOURTH PLACE**, that for the impenitent and unbelieving, there can be no hope, either in or after death. This whole parable is predicated on the momentous principle, that death terminates the probationary scene, and seals the character of both saints and sinners for the final judgment: and on no other principle can either its pertinency be solidly shewn, or its propriety be solidly vindicated. How impertinent, and how improper must the parable have been, and the warning too, which it was intended to enforce; had our Savior believed that, either at death the distinction between the righteous and the wicked would cease, and all would be prepared to meet their Judge with joy, or that after death there would be another gracious season, or space for repentance. Unquestionably our Savior believed no such thing: but hespake, that which he knew, when he said, "the door was shut" against the foolish virgins, and represented, that all their cries and lamentations afterwards were utterly unavailing.

On the whole then, **FINALLY**, of what momentous concern is the subjoined warning of the divine and gracious Monitor: "Watch, therefore; for ye know neither the day, nor the hour wherein the son of man cometh." This is the moral of the parable; this is its application; this is the warning, which

it was intended most deeply and solemnly to impress. And is it, indeed, possible that under any just impression of the awfully monitory considerations here conveyed, professors, or others, can slumber and sleep, the wise and the foolish together? Should it not rather be expected, that all would be awake, constantly awake; and examining with unremitting care, and with the deepest scrutiny, the state of their souls, and the grounds of their supposed safety. O, awake, awake, thou that sleepest. Awake, professors, one and all; awake to righteousness and sin no more. Awake, and trim your lamps; and prepare to meet the Bridegroom. Soon, very soon, he will come; and those who are ready will go in with him to the marriage; and the door will be shut. And alas! then for those, against whom it is shut! They will be left for ever in outer darkness, where there will be weeping and gnashing of teeth."

SILVANUS.

A WORD TO CHRISTIANS.

Brethren,

GIVE me leave to call your attention to the practice of reviewing the prayers, which you daily make. We must not think it sufficient, that we have uttered a few words in prayer. It is desirable to know, whether we have prayed to God's acceptance; whether our prayer avails at the throne of Grace. It is important in many cases, to inquire afterwards how we have done business, as well as beforehand to consider, how we ought to do it,

1. Christians should examine whether their prayers have been offered in faith.

Faithless prayers are much the same, as none. Without faith it is impossible to please God. Our religion should be such as will answer the purpose of saving our souls. Why should we be content with a religion, which will leave us perishing in our sin? Is not such a religion worse than none? Be not deceived: God is not mocked. How important then is it to the Christian, faithfully to examine whether his prayers, were made in faith?

2. Christians should examine, whether they pray as penitents. It is certainly interesting to them to know whether they take their proper place before God, as offenders. If they stand up, and pray, and feel, that it would be unjust in God to deny them their request, they pray as impenitent sinners pray. It concerns them to take the place which belongs to them as suppliants unworthy of any favor from God.

3. Christians should watch unto prayer, that they may know whether they seek the glory of God. It is a divine direction, "Whether, therefore, ye eat, or drink, or whatever ye do, do all to the glory of God." It is the duty of Christians, and the duty of all men, to act for God, and to use themselves and all they have sacredly for him. God is entitled to all their service; and in withholding from God his due, they rob him of his honor.

The Christian should examine, whether he goes to God as a child, in the spirit of adoption, and asks of him blessings for the glory of his name.

If Christians overlook their views in prayer, they will not be able to come to the throne of Grace with humble boldness. How greatly will it encourage and invigorate them in this duty, to have it in their power to say, 'We know, that it was for the glory of God, that we begged of him the blessings of his grace. We know, that it was for the glory of his name, that we prayed for the pardon of sin.' "For thy name sake, O, Lord, pardon mine iniquity, for it is great."

4. It deeply concerns Christians to examine whether their practice is answerable to their prayers. Prayer to be good must have correspondent practice attached to it, and this practice is essential to the efficacy of prayer. This may be illustrated by a few plain examples. It is the duty of Christians to pray God to keep them from temptation. "And lead us not into temptation." They must be as careful then to shun temptations, as they ought to be, to pray God to keep them from it. What do they mean, when they pray God to keep them from temptation, and yet daily put themselves unnecessarily in the way of temptations? Will not God judge of their prayers by their practice?

What if it be their prayer, that justice and righteousness might prevail? This would be well. But should they not watch to see that their practice is answerable to the prayer they have made? If with this prayer upon our lips, we do wrong to others; which will be the most successful pleading, our prayers for the prevalence of righteousness, or their cries against our partial injustice? Behold, the hire of the

laborers who have reaped down your fields, which is of you kept back by fraud, crieth : and the cries of them which have reaped are entered into the ears of the Lord of Sábaoth.

If a man at his own table, as is not uncommon, should pray God to supply those who are destitute of the mercies, by him and his family enjoyed ; the words of such a prayer would be good. But if the man should contribute nothing to the relief of the poor ; his prayer would avail no more than the cold comfort administered by him who dismisses the poor with good words only. "If a brother or sister" saith the apostle, "be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled : notwithstanding ye give them not those things which are needful to the body ; what doth it profit ?" Let Christians think of the angel's testimony in behalf of Cornelius, the devout centurion ; "Thy prayer and thine alms are come up for a memorial before God."

If a Christian should pray, as Christ has directed, "Thy kingdom come," this is nothing more nor less, than praying for the prevalence of true religion. But what avails such prayers, if we practically oppose true religion, or even use no endeavors to promote it.

Finally, in a word, if we separate prayer from the spirit and temper of mind, which the duty requires, and also from corresponding practice, what will it be but solemn mockery ? *It is iniquity, even the solemn meeting. And when ye spread forth your hands, I will hide mine eyes from*

you, yea, when ye make many prayers, I will not hear ; your hands are full of blood.

JUSTUS.

THE DOCTRINE OF THE CROSS.

A SCRAP.

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up ; that whosoever believeth in him should not perish, but have eternal life.

'How absurd, to imagine that the form of a serpent in brass, elevated upon a pole will prove an antidote to the deadly venom of these fiery serpents ! How foolish, to believe that barely looking upon this artificial serpent will affect the cure of those who were bitten ! How repugnant to reason ! How repugnant to common sense !'—Such, or similar to these, might have been the exclamations of the proud and pretendedly philosophic in the Hebrew camp. And such, or similar to these, have been the exclamations, actually uttered by men, doting on their own reason, in modern times. It has been thus also in regard to the doctrine of the cross. In the early days of the gospel, "Christ crucified was to the Jews a stumbling block, and to the Greeks foolishness ;" and in all succeeding ages, it has been the standing jest, the scorn, and derision of vain pretenders to philosophy, and vaunters in the all sufficiency of human reason. But never more than in the present age, was the doctrine of salvation by faith alone in the cru-

cified Son of God, branded as foolish and absurd, nay, as impious and blasphemous.

But however foolish to the wise men of this world the method of cure might seem, however repugnant to the proud decisions of human reason and philosophy; still, every humble and believing Israelite, who, when bitten, looked to the serpent of brass, lived. So likewise, though the preaching of the cross be "unto them that perish foolishness;" it is nevertheless, "unto every one that believeth, the power of God unto salvation." After all their pretensions then, to superior wisdom and philosophy, after all their disdainful sneers at the doctrine of the cross, and at the humble believers in the crucified Im-

manuel; with what egregious folly and madness are they really chargeable, who, through the wantonness of pride and self-conceit, "reject the counsel of God against themselves." Had any of the Israelites, vainly trusting in human skill and scorning a method of cure, so humbling to human reason, refused, when bitten, to look to the serpent of brass, and therefore died; not all their fine and plausible reasonings and objections, not all their parade of wisdom and philosophy, not all their points of wit or strokes of sarcasm, could have saved them from the infamy of fools or madmen. "The foolishness of God is wiser than men, and the weakness of God is stronger than men."

SELECTIONS.

THE YOUNG CHRISTIAN. AN INSTRUCTIVE NARRATIVE. BY JAMES MUIR. D.D. PASTOR OF THE PRESBYTERIAN CHURCH, ALEXANDRIA.

"Out of the mouths of babes and sucklings, hast thou ordained strength."

"Children" cried "in the temple, Hoshannah, to the son of David."

"I love them who love me, and they who seek me *early* shall find me."

"THEY brought young children to" Christ, when he was on earth—"that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it he was much displeased, and said unto them—Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God—Verily, I say

unto you—Whosoever shall not receive the kingdom of God, as a little child, he shall not enter therein.—And he took them up in his arms, put his hands upon them, and blessed them." The scriptures, by *little children*, mean all who are under age, as well as infants on the breast—the "Olive Plants," arising about a good man's table, "The heritage of the Lord,"—which the parent is bound to cultivate and to improve.

"Suffer the little children, to come to me."—Some of them were of the same tender age, as the thousands in Nineveh, who could not discern their right hand from their left—*These* he took into his arms; others of them being more advanced, were led forward

by their friends, and introduced into his presence—upon those he put his hands and blessed them. Both were welcome to Jesus, and engaged his attention and regard.

Since Christ has removed to the invisible world, the command—“suffer the little children to come to me,” suggests ideas somewhat different, although in effect the same, which receive various modifications, according to the progress made in life, until that limit be passed which marks the term, by which childhood is prescribed.

Let the infant be devoted to the divine mercy and care.—Christ the unspeakable gift of God, is the Savior of the child, and of the parent; both have been considered in the covenant of grace, and provision has been made for the renovation and happiness of both; of *this* baptism is an expressive emblem. When a parent gives himself *first* to God, and *then* his child, this solemn act becomes highly beneficial—the parent hereby renews his own profession of faith and obedience, and lends his child, as Samuel was lent, all the days of his life, to the Lord.

By *Baptism*, children are initiated to Christ's family—By a *religious education*, they are formed to the dispositions and conduct, becoming in the high and honorable station which they fill. Let them be brought up in the *nurture* and *admonition* of the Lord, which include, the one, all the branches of *discipline*—the other, all the branches of *instruction*. Is folly bound up in the heart of a child? the rod of correction must drive it from him. Is man born like a wild ass's colt? Deficient

in every kind of knowledge and improvement. By the greatest care and patience, must he be instructed and improved. *Discipline* roots out the noxious weed.—*Instruction* nourishes the useful plant. *Instruction* without *Discipline*, is throwing seed on ground where the pernicious weed is permitted to grow luxuriant—and *Discipline* without *Instruction* is as ineffectual; it may root out the weed, but it endangers the grain.—Let the sons of Abraham instruct their children with *authority* and *care*, they shall receive pleasure in them, for Christ loves those who in their youth, are brought up in his service, and marks them out for future honor.

This world is a nursery, where seeds are sown, and plants are raised, but they are brought to maturity in other ground—when our children whom we devoted to God; over whom we watched; whose instruction and improvement we anxiously studied; when such are cut off in youth, what shall we conclude?—That our labor has been in vain, and our hopes all disappointed.—By no means—Let us rather conclude—that our labor has been effectual, and our hopes completely realized. The plant is removed from this nursery, where our expectations from it might all have been blasted, to the paradise of God above, where it flourishes, and shall for ever flourish, in the highest maturity.

“Of such is the kingdom of God,”—remarkable assurance.—It means—such as these belong to Christ's kingdom on earth, and are the heirs of heaven. Their simple and modest appearance, their meek and innocent

conduct, their teachable temper and indifference to the things of life, are worthy of imitation; nay destitute of a character in which these qualities principally prevail, you are none of Christ's disciples—but the expression seems immediately to intimate, that into the kingdom of heaven these children themselves are received. Christ views them with delight, as osiers which are easily bent; as wax susceptible of any impression, and he has left it in charge with parents to give the osier the proper bend, the wax a good impression. The directions on this subject are plain, urgent, and express, repeated again and again, in the holy scriptures—when followed, the parent may be assured of the approbation of his Savior, who will reward his obedience, the reward sometimes is—The child is taken from him—The world has a thousand charms adapted to the corrupt inclinations natural to us all. Some minds from their *Constitution* are more exposed than others. It may be in pity to mankind in general, and perhaps in some instances, it may be the reward of the diligence, and answer of the prayer of the pious parent, for the welfare of the child—that such a proportion of the human race are cut off in early life. But be this as it will—since children are capable of being members of Christ's kingdom on earth, and afterwards of admission into the heavenly kingdom, let parents do every thing in their power to prepare them for heaven—and let them rejoice when their Savior is pleased to take them to himself.

That children are capable of

religious impressions, and sometimes give evidence of a disposition and conduct, which the spirit of Jesus alone could inspire, appears to me plain from the affecting narrative, which has suggested these reflections, and will I hope be read with interest and advantage.

THE NARRATIVE.

CHARLOTTE LENOX, was a daughter of Robert Lenox, Esq. of New-York. The family are numerous and promising—and enjoy advantages which few enjoy. The manner in which the Lord's day is improved by all its members I state with pleasure, not doubting but to this, under the blessing of God, may be ascribed the religious impressions which have supported some of them in the most trying moments. The family assemble in the morning to hear the word read, and to join in prayer. Public worship during both parts of the day is regularly attended. The evening hours are sacred to instruction at home. Private duties are not absorbed in public duties, each has its time, which in pleasing succession, dispose the mind for serious impressions, and render them deep and lasting. A day thus spent is happiness beyond what the sensualist can boast, and it is attended with an enriching blessing. Thus happy was the family of my friend, when I saw them. They were all in health, and tasted the domestic cup overflowing with good. A few short weeks and a bitter cup went round. "*Althea*," a young lady of eighteen, whom none saw without being pleased; with whom none con-

versed without being charmed ; whose amiable manners conciliated the affection of all ; was the boast of her parents, but her days were numbered. She took her leave of mortal things, and left her friends in tears, her parents in an agony of grief.

Afflictions seldom come alone, the wound inflicted by this stroke still bled, when the heart received a new wound from a stroke equally heavy, and equally severe. Such the steps of providence, they are wise, although to us a great deep. *Joseph* is not, and must *Benjamin* also be taken from me ? Should nature agonize, faith acknowledges, that the Judge of all has done right.

That our sufferings are not singular, although it cannot throw off the burthen, yet it may ease its weight. The reverend *Dr. Hunter*, of London, looked round on a family he had raised with care, and beheld them filling with honor and ability, stations of usefulness and profit in different parts of the world, he reaped the fruit of many painful hours, when that fruit grateful to a parent, as the fruit of paradise, was suddenly destroyed. One son died in the East, and another in the West-Indies ; a third died at home ; a daughter also, the joy of his heart, at the moment too of her entering life with the fairest prospects, followed her brothers to the tomb. These events succeeded in quick succession.

The thunder roared in repeated peals. A firm mind was shaken, and knawed with grief, but it bowed in silence, having learned of *Job* to say, "Though he slay me, yet will I trust in him," and of a greater than *Job*, "The

cup my father giveth me, shall I not drink it : Not my will, thine be done."

The little *Charlotte* had entwined herself by a thousand charms round the heart. Her disposition was sedate and thoughtful, beyond what at her time of life, is usual. A familiar anecdote gives insight into her character. Some time ago I was supping with the family when the family were alone. The conversation was cheerful, but innocent. The children took their part ; it was indeed a feast of love. *Alethea*, described a party of pleasure, many of them had shone in *sprightliness* and *gaiety*, one of them, whose distinction was not of this kind, was pleasingly but with perfect innocence, spoken of by *Alethea*, who concluded a striking picture, declaring with a smile, "For all the world she is like our *Charlotte*." The characteristic of the child is marked, in this anecdote with a strong hand. *Friivolous* and *showy* traits attract the inconsiderate, but traits, in which *solidity* and *thoughtfulness* appear, stamp a value on the character.

What may be expected of a child *twelve years old* ? Little generally may be expected, and little is realized ; but the present instance is an exception. The child was sick unto death. She was a *child* indeed, but her words and conduct were the words and conduct of *mature years*, and of a mind *exercised to godliness*. Take them from the pen of a sister, and their father has assured me that "the description is not by any means high colored."

"She appeared to have seri-

ous impressions of her dissolution for several days before it happened, which was on Saturday morning at twelve o'clock, the 16th of May." "On Thursday she asked her father the hour, she was told it was twelve o'clock, on repeating the question some time afterwards, she was told it was one. She said, *I am one hour nearer my end, and during the intermission of the violent paroxysms, she was generally in prayer with some of the family, praying that the Lord would have mercy upon her, though a little one, and that he would forgive an infant sinner.*"

That the world lies in wickedness is too evident for the boldest offender to deny, but a sense of the malignity of sin, which depraves our nature, and renders us a prey to sickness and death, is peculiar to those who have received the spirit of grace, he draws the soul to God for relief, and teaches us to number the hours as they pass, that they may be improved, providing for eternity, under the direction of that spirit this child is seen to act, she needed help, and applied with the certainty of receiving help, to her heavenly Father.

"On the morning of her death, she took leave of the family one by one, embracing them, praying the Lord to bless and have mercy upon them, and hoped she might meet them all in heaven. She then called for all the domestics and prayed for them in the same manner; she begged that her friends whom she could not see, might be told that she prayed for them, and wished to meet them all in heaven."

The spirit of Jesus is a spirit of love, and I question whether

it ever appeared more evident. She embraced her parents, sisters, and brother, this others might have done, but she felt an interest in the meanest domestic, and in all her acquaintance though absent; she looked to heaven where she was hastening as the seat of blessedness, and desired and prayed, that they might all attain the same happiness, and in that thought her own arose to its full completion. The world never kindled such a flame, it descended from above, to refine the soul, that pure and spiritual it might immediately be united to angels, and to the spirits made perfect.

"She wished to see a child to whom she was much attached, who had been at the same school with her, and being sent for told her that she had been ill, and suffered a great deal since they had parted, but that was nothing; that they had their little quarrels, but she hoped that God would forgive them both, and mind, Frances, said she, mind your duty to God, say your prayers morning and evening on your knees, and then you will die as I do. Come and kiss me, may God bless you, and may we meet in heaven."

Well, may we believe that when the gospel shall exert its full energy, it will eradicate enmity from the heart, men shall no more bite and devour one another, but live in unity as brethren, over this babe that gospel had an entire influence, who shews in her dying hour what all would be, were all Christians.

"She asked all the family to come close to her, and prayed for them, that the God of Abraham, the God of Isaac, and the

God of Jacob, your God, my God, every person's God may bless you. If I have enemies may God forgive them; I would even pray that the Almighty might forgive Satan if possible; and O, God! forgive an infant sinner. I know that thy Son came down from Heaven, and died on the cross for my sins, it was God for the Father, the Son, and the Holy Ghost are one, there are not three Gods, but one God. I am now going to meet my Savior in Heaven, to meet the disciples of Christ, my beloved sister Alethea, and all my friends who have gone before me."

The presumption of those who deal damnation with a lavish tongue, when others come not up to their standard, is checked by a babe, who far from thinking harshly of any, was anxious that the mercy on which her own hopes rested might extend to all. An infant tongue proclaimed the Godhead of the Son—an infant heart committed its eternal safety into his hand, and thereby exposed the insult offered to his character, by those who degrade him to a mere man. The thought of meeting the disciples of her Lord, and all her departed friends, her sister in particular, put her all on fire to be gone to a better world, and to join an innumerable company of happy immortals.

"Having gone through this scene which occupied a considerable time, and feeling herself exhausted, she finished by saying—Lord Jesus receive my Spirit."

"Seeing her friends very much affected she said, why do you

cry? How I wish you could all die with me, it is so sweet!"

"After she was unable to speak, her father prayed with her for some time, and desired if she understood what he said to squeeze his hand, which she did immediately, he then said repeat your last prayer once more, she lifted up her eyes to heaven, and said *Lord Jesus*—no more could be understood, although her lips continued to move.

"This was all done without shedding *one tear*, on the contrary her countenance shone like that of an angel, and had something in it supernatural.

"She was a most affectionate child and sister, and in the course of her life never gave pain to any one, but was beloved by every person that knew her. She had a strong and a discerning mind, cultivated far beyond her years, extremely warm in her friendships which she formed with discretion and judgment. In short she was a *woman*, and *scholar* in *miniature*—but a *Christian* grown to *full maturity*. She has left a blank in our family and affections which can never be filled up—with a lesson to us all to go and do likewise."

Some question the truth of christianity and its good tendency, God himself is pleased to plead its cause, and to give *them* instruction, but as the pride of the heart must be reduced, an *infant* is his advocate, in whom we see both what christianity is and to what it tends. It is a living principle laying the guilty creature in the dust, and exalting the Creator. The mysteries of the Godhead in as far as they are revealed, flash with such evi-

dence that even a child has a conviction of their truth, and triumphs that the Savior of mankind is God, and that being God he can save to the uttermost. A relation to God is claimed and firmly depended upon; he will be favorable because he promises to be so; the belief thereof restores peace to the mind; disarms death of its terrors; and receives with unsuspecting confidence future happiness. The soul is attuned to *love*, which destroys any rancour or ill will, and makes the interest of all its own interest, even *your contempt* of the Savior—O unbeliever, and your abuse of a name dearer than heaven itself, is viewed with pity, and the prayer escapes that *you*, that *all*, even if possible the most despicable of creatures might be forgiven. Is this christianity? Does christianity restore men to God, to Heaven, to one another? Yes, such indeed is the christianity which you despise.

In this child christianity appears in its native simplicity, and in all its power. Become Christians, I beseech you, and you shall become happy. A guilty mind has tormented you; Christ proclaims pardon; a depraved nature has been your disgrace; he renews them who come to him in the spirit of their minds; malice rankling at the heart preys upon the peace of the world; he eradicates that root of bitterness. Death is terrible; he has disarmed death of his sting; an awful eternity distracts anticipation; he brings life and immortality to light.

All this and more than this, or than what even tongue can tell he did for an infant, who

speaks to you in honor of Christ, and breathes a spirit which is the glory of our nature and *happiness* itself. Surely what is hid from the wise and prudent has been revealed unto babes. "God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen.---Yea, and things which are not to bring to nought things which are, that no flesh should glory in his presence."

The parents of such a child have sustained an irreparable loss, but their loss is the child's gain. Their tears we cannot forbid, they are demanded by departed worth. Christ wept, and Christians may weep. There is a time to weep. It is good to be in the house of mourning. By the sadness of the countenance the heart is made better. Godly sorrow worketh repentance not to be repented of. Lamentation and bitter weeping on sad occasions, are nature giving vent to feelings, which suppressed, would destroy the mortal frame. Rachel may weep for her children; but let her not refuse comfort. God seeks our *good*, not our *ruin* by affliction when he wounds he also heals; he speaks comfortably to the afflicted.

"Faint not when thou art rebuked. Be not ignorant concerning them who are asleep, that ye sorrow not even as others who have no hope. For if we believe that Jesus died and rose again; even so them also who sleep in Jesus will God bring with him."

Your *Alethea*, your *Charlotte*,

are *alive* and *happy* in a better world, you shall go to them, their removal weakens your attachment to mortality, but in the same proportion strengthens it to immortality. It is an honor which cannot be too highly estimated, that your family have supplied inhabitants to the celestial country. Where could they be so secure, or where so happy? It was their welfare which lay near your heart, and are they not well? You could not bear to see them in pain, and are they not free from pain? Their death was a sword piercing your souls, but in the world which they now inhabit, death is swallowed up of life. Let the command of your God be remembered and obeyed. "Refrain thy voice from weeping and thine eyes from tears; for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy. And there is hope in thine end saith the Lord, that thy children shall come again to their own borders."

The companions of Charlotte must not suppose that *their* Charlotte is lost; no, she is gone to heaven, and she wishes you to be with her, she would be unhappy to miss any of you. She says to *you* and to *you* as she said to *Frances*, "mind your duty to God, say your prayers morning and evening on your knees, and then you will die as I do; God bless you and may we meet in heaven."

SINCERITY IN CONVERSATION.

AMONGST too many other instances of the great corruption and degeneracy of the age in

which we live, the general want of sincerity in conversation is none of the least. The world is grown so full of dissimulation and compliment, that men's words are scarcely any signification of their thought.

The old English plainness and sincerity, that generous integrity of nature, and honesty of disposition, which always argue true greatness of mind, and are usually accompanied with undaunted courage and resolution, are in a great measure lost amongst us. The dialect of conversation is now so swelled with vanity and compliment, that if a man who lived an age or two ago were to return into the world again, he would really want a dictionary to help him to understand his own language, and to know the true intrinsic meaning of the phrases in fashion, and would hardly at first believe at what a low rate the highest strains and expressions of respect and esteem do commonly pass in current payment: And when he should come to understand, it would be a long time before he could bring himself, with a good countenance and a good conscience, to converse with men upon equal terms, and in their own way.

In truth, it is hard to say whether it should more provoke our contempt or our pity to hear what solemn expressions of profound respect and ardent friendship will pass between men on the slightest occasions; how great honor and esteem they will profess to entertain for one whom perhaps, they scarcely ever saw before, and how entirely they are all on a sudden devoted to his service and interest—for no reason; how infinitely and eter-

nally obliged to him—for no benefit; and how extremely they will be concerned for him, and even deeply afflicted—for no cause. I know it is said, in justification of this hollow kind of conversation, that there is no harm, no real deceit in compliment: but that all is well enough, as a matter of course, so long as

we understand one another. But let it be remembered that such habitual deceit, however practised, as a matter of course, and assuming the name of *politeness*, will insensibly deaden all regard to truth, corrupt the heart, and vitiate the whole moral system of the man.

DECIUS. *Lady's Mag.*

REVIEW.

The giver more blessed than the receiver, a Discourse addressed to the congregation in Franklin, by Nathaniel Emmons, D. D. Boston, Lincoln & Edmands, 1809.

IT is one of the most honorable traits in the character of the present age, that the zeal to do good has acquired an ardor, which was never before so generally experienced, and is directed by a wise extension of views, unexampled in any former period. A new spirit of benevolence has been exhibited. New exertions have been made for the removal of human sufferings, and for the communication of happiness. Among the means of promoting the welfare of mankind, the distribution of religious tracts, we think, holds an important place; for all christian excellence must be founded upon the knowledge of truth, and truth to be known must be taught. There are few who think for themselves, and whose characters are not shaped according to the instructions, which they receive. It is a happy circumstance therefore, that so many important truths are, at

the present day, condensed into small publications, which are extensively circulated.

The Sermon before us brings its aid to the general cause of benevolence; being founded upon the words of the Lord Jesus, *It is more blessed to give, than to receive.* Beneficence is here forcibly recommended, by showing, that there is more real pleasure, and more virtue in giving, than in receiving; and that God promises to reward the giver and not the receiver. In the opinion of the author our happiness always bears a proportion to our virtue, unless by some incidental cause the natural tendency of virtue be obstructed; and the virtue of giving is superior to the virtue of receiving, because it expresses a greater degree of benevolence. "There is a higher and purer happiness in rejoicing in the good of others, than in rejoicing in our own good. The receiver rejoices in his own happiness, and let his joy rise ever so high, it still terminates in himself. But the giver has a nobler pleasure, which arises from a nobler source. Instead of rejoicing in his own good, he re-

joices in the good of others." "There is no deduction from the pleasure of giving; but there is a deduction from the pleasure of receiving. The receiver is laid under obligation to the giver; but the giver is laid under no obligation to the receiver." "There is more self denial in giving than in receiving. He that gives, diminishes his interest, but he that receives, increases his property."

In these and other remarks, found in the sermon before us, there is much ingenuity and novelty; but it admits of a question, whether, in application to all cases, they are perfectly correct. Admitting the theory of disinterested benevolence, which has a great deal to support it, may not the good man, who receives, partake of the joy of the giver, and not rejoice solely in his own happiness? May he not be glad that he is laid under an obligation? And is it not possible, that in resisting his pride he may manifest as much self denial as the giver, who has to resist his covetousness? It is very obvious that circumstances may and do occur, in which less virtue is evinced in giving, than in receiving. The position of Dr. E. then can be universally true only in cases, where the act of the benefactor is not sullied by improper motives, and does not proceed from blind habit; and if the same supposition of perfect purity of motive, be applied to the receiver, why should it be thought, that his joy in receiving necessarily and always terminates in himself?

In the very pertinent improvement of this discourse wealth is represented as a great favor, be-

cause it gives the power of doing good; it is declared to be the duty of men of every description to be industrious in gaining the world, that they may abound in deeds of charity; and Christians are taught that beneficence, a constant course of beneficence, is the test of sincerity. Some of the channels pointed out, through which the offerings of the benevolent may and should flow to the poor, the ignorant, and the sinful, are the various kinds of humane societies, the missionary societies, the tract societies, the Bible societies, and the theological societies.

This sermon is written in the neat and perspicuous manner, for which Dr. E. is distinguished. It is eminently the product of intelligence rather than of passion. But if it be deficient in what the French call *unction*; this deficiency is compensated by the insertion at the close of the pamphlet, of two interesting and animated extracts from missionary sermons, preached by the Rev. Dr. GRIFFIN, and the Rev. Mr. WORCESTER.

On the whole, no person, we think, can rise from a fair perusal of this discourse, without a deep conviction on his mind of the excellency, and importance of the leading truth and the correspondent duty, which it is intended to illustrate and impress. It is creditable to the talents and to the heart of the respected author; it displays the character, and breathes the spirit of christianity; and we cheerfully recommend it, as worthy of an attentive perusal and an extensive distribution.

REMARKS ON REVIEW.

To the Editors of the Panoplist.

Gentlemen, In the number of your magazine for October I observed a review of the American Biographical and Historical Dictionary, upon which with your indulgence I would make a few remarks. Without adverting to less important parts of your review, I wish only to point out two or three instances, in which I think you have written under a mistake, or a misconception of my meaning, and thus in some important particulars to remove a censure, which in my opinion was entirely undeserved. This, I trust, can be done without forgetting, that you have exposed faults, and in the exercise of your critical office might have detected errors of greater magnitude in the work, which you have reviewed, and without any insensibility to the general commendation, which you have bestowed upon it.

You observe, that the mention of four of Samuel Adams' associates in signing the declaration of independence "will by some be thought invidious; by others perhaps partial." The four persons, who are thus distinguished, are Franklin, John Adams, Hancock, and Jefferson. The eminence of Franklin as a philosopher, and the services, which he rendered to his country during the revolution, will perhaps justify the distinction with regard to him. John Adams was the principal speaker in favor of independence. In opposition to Dickinson he brought forth the stores of his

political knowledge, and the energy of his eloquence. Hancock is known wherever the declaration of independence is read, for he signed it as president of congress. As to Jefferson, it was he, who drew up that instrument. In mentioning these names it is believed, that no partiality was felt, and no invidious distinction was made, for these men were the most conspicuous. If another name should have been added, it is that of Richard Henry Lee, for he made the motion for independence. Yet if this name had been added, it would not have diminished the appearance of partiality in the view of those, whose jealousy was awake upon the subject.

You are pleased to say, that some observations under the article, Samuel Adams, "savor too much of the political partizan." You refer without doubt to what is related of his conduct in respect to the British treaty, made by Mr. Jay. In following Mr. Thacher, his biographer, my whole design was to justify Mr. Adams for the *manner*, in which he opposed the treaty; not to determine whether his opposition to it was well founded, or whether it originated in prepossession and prejudice. On this subject no opinion was expressed, and none was intended to be expressed. It might with as much justice be concluded from what is said in reference to this precise affair, under the article Washington, that the words of the Biographical Dictionary "savor too

much of the political partizan" on the other side, for they are the following;—"another act, in which he proved himself to be less regardful of the public partialities and prejudices, than of what he conceived to be the public good, was the ratification of the British treaty."

Your remark upon the assertion of the probability, that an attempt was made by the British to bribe Mr. Adams, I think is just. What is quoted from Hutchinson only shows with certainty, that the proffer would have been readily made, if the character of Mr. Adams had not been such, as repressed all hope of success.

In your remarks upon the article, Brainerd, there seems to have been some misapprehension. You quote the words, which relate to his confessing himself to have been indiscreet, and consider them as a conclusion from facts, before stated, which conclusion those facts do not justify. But they do not relate to what precedes, but to what follows. It had been said, that before his expulsion he refused to make a confession. After some general observations it is added, "it was not so strange, that a young man should have been indiscreet, as that he should confess himself to have been so." The very next sentence then speaks of the acknowledgment, which he afterwards made, and it is to this acknowledgment, that the above quoted words refer with respect to Mr. Brainerd's expulsion, which you contend was perfectly just, I myself declared, that it "was perhaps necessary as things existed," though I could not perceive, that the collegial authority was en-

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tirely inculpable in bringing affairs to that crisis. The conviction still remains with me, that there was a disposition to hunt up offences against Mr. Brainerd. What he said of Mr. Whittlesey, was uttered to two or three of his intimate friends, who were alone with him in the hall. A freshman overheard the expression, though he heard no name. He informed a woman, and she carried the wonderful story to the rector, that Mr. B. had declared of somebody, "he has no more grace than this chair." The subject was pursued, and the name of Mr. W. was extorted from Mr. B.'s friends. For the above words, uttered in private conversation he was required to make a public confession before the whole college. This proceeding I found it difficult entirely to justify; for though Mr. B. was uncharitable and sinful, and this he afterwards acknowledged, yet surely every uncharitable word is not subject to collegial discipline. Besides, would it not bring all authority into contempt, to require a scholar to divulge the improper expressions, which he has heard in the confidence of social and friendly intercourse with his companions?

Under the article, Tappan, I think there has also been some misapprehension. You had declared, gentlemen, in the first volume of the Panoplist, in relation to this excellent man, that "if in some instances he was too careful to accommodate himself to opinions, which he disapproved, and to prejudices, which he believed pernicious, it was no greater failing, than has, alas, been found in the best of mortals." This I understood, and I believe

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all will understand, as conveying full as much in its meaning, as an affirmation would have conveyed. On your authority I alluded to this trait in the character of Dr. Tappan. In quoting your words I indeed converted the hypothetical into an affirmative sentence; though it is still possible, that the expression was softened. Your words are, "if he was *too careful* to accommodate himself, &c." while the Biographical Dictionary says, "it was thought that his usefulness would have been increased, if he had been *less careful* to accommodate himself, &c." The idea being precisely the same, it is of little importance to decide which expression partakes in the greater degree of mildness. In both there is an apparent severity, which is left in all its force without explanation in the Panoplist. In the Biographical Dictionary however, this accommodation of Dr. T. is attributed in the very next

sentence to his remarkable humility, and meekness, and anxiety to do good; and this sentence was added for the express purpose of explaining and of preventing the perversion of the preceding one. In saying, that the benevolent spirit, which animated the professor of theology, sometimes received from his keen sensibility and extreme meekness a direction, which would not have been taken by a man of greater hardihood of temper, I could not conceive, that I was bringing against Dr. T. a charge either of questionable truth, or which ought to excite any uneasiness on the part of his friends. Much more would have been added in relation to his excellent character, had it not been for the necessity of abridgment, which was felt in compiling the latter part of the Biographical Dictionary.

I am, Gentlemen,
Yours respectfully,
W. ALLEN.

RELIGIOUS INTELLIGENCE.

THE GENERAL ASSOCIATION OF NEW-HAMPSHIRE.

THE General Association of New-Hampshire met, according to appointment, at the Rev. Samuel Wood's in Boscawen, Sept. 20, 1809, at 10 o'clock, A.M.

The Rev. Elisha Thayer, D. D. chosen Moderator, and the Rev. John H. Church, Scribe.

Present the following Delegates, viz.

The Rev. Elisha Thayer, D. D.	}	From the Deerfield Association.
The Rev. Jesse Remington		
The Rev. Samuel Wood	}	Hopkinton Association.
The Rev. Thomas Worcester		
The Rev. John Kelly	}	Haverhill Association, Northern Branch.
The Rev. John H. Church		
The Rev. Moses Bradford	}	Monadnock Association.
The Rev. William Rolfe		
The Rev. William F. Rowland,	}	Plymouth Association.
admitted as a member by a former vote.		

As no delegation appeared from the Orange Association, the Rev. Abijah Wines was requested to sit and act as their representative.

The business of the meeting was introduced with prayer by the Moderator.

The Delegates appointed to attend the meeting of the General Association of Massachusetts Proper, and form a connexion with that body, made a report of their proceedings by exhibiting the following extracts from the minutes of the said Association, viz.

[See the terms of union as adopted in the General Association of Massachusetts, in the *Panoplist and Missionary Magazine* for August, page 144.]

"Whereas the Rev. Messrs. Asa M'Farland and William F. Rowland, Delegates from the General Association of the state of New-Hampshire, have been empowered to propose and establish on their part such an union with the General Association of Massachusetts, as may be judged most expedient, and for the advancement of evangelical truth; and whereas from documents exhibited, it appears that the principles, on which that body is constituted, are the same, substantially, with those of this body; this body contemplating with delight the good, which may result to the interests of the Redeemer's kingdom from an extended union of his Ministers on evangelical principles:

"Voted, that the proposed connexion meets the cordial approbation of this General Association.

"Voted, unanimously, that the following rules be adopted for its establishment and regulation, the same which have been adopted to regulate the connexion between this body and the General Association of Connecticut, viz.

1. The General Association of Massachusetts proper, and the General Association of New Hampshire, shall annually appoint each two Delegates to the other.

2. The Delegates shall be admitted in each body to the same rights of sitting, debating, and voting, with their own members respectively.

3. It shall be understood that the articles of agreement and connexion between the two bodies may be, at any time, varied by their mutual consent.

Accordingly the union was completed; and the Rev. William F. Rowland, and the Rev. Asa M'Farland were received as Delegates from the General Association in New-Hampshire.

A true copy, attest, LEONARD WOODS, Scribe of the General Association of Massachusetts."

The above being read, a vote of approbation passed in the Association.

The Rev. Jonathan Allen then exhibited his credentials, and was received as a Delegate from the General Association of Massachusetts.

Voted, to raise a Committee of three to draught and report principles and rules for the regulation of this body.

The Rev. Messrs. J. Allen, W. F. Rowland, and John H. Church were chosen.

The printed report of the General Association of Massachusetts was read.

The Association then heard narratives of the state of religion, until the time of adjournment.

At 2 o'clock, P. M. the Association attended public worship. Sermon by the Scribe.

The meeting being again opened, the narratives of the state of religion were concluded.

The committee appointed to draught principles and rules for the regulation of this Association, made the following report, viz.

FUNDAMENTAL PRINCIPLES.

It is ever to be understood that the system of Scripture doctrines contained in the Assembly's Shorter Catechism is the basis of our union in this General Association. Hence every Association in this state, receiving their doctrines as the christian faith, is invited to unite in this body.

This General Association "wholly disclaims ecclesiastical power or authority over the churches, or the opinions of individuals."

The essential objects of this General Association are the following: "To promote brotherly intercourse and harmony, and our mutual animation, assistance, and usefulness as ministers of Christ; to obtain religious informa-

tion relative to the state of our particular churches, and the general state of the christian church in this country, and through the christian world; and to co-operate with other similar institutions in the most eligible measures for building up the cause of truth and holiness."

REGULATIONS.

1. The Minister of the place, where the Association may convene, shall, when the hour of meeting has arrived, call the Association to the choice of a Moderator by ballot.

2. It shall be the duty of the Moderator next to call the Association to the choice of a Scribe, and, if necessary, an assistant Scribe, by ballot.

3. The certificates of Delegates shall then be laid upon the table and read by the Scribe.

4. It shall be the duty of the Moderator to open the meeting of the Association, and to introduce the session of each day by prayer.

5. As soon as the Association is opened, a Committee of overtures shall be chosen to prepare business for the Association.

6. Every motion, if requested by the Moderator, shall be reduced to writing.

7. No member of the Association shall be allowed to speak more than twice to the merits of the question, unless he obtain leave of the Association.

8. The Moderator shall not be permitted to speak to the merits of the question, but by leaving the chair, and placing the Scribe in it, to moderate while he speaks.

9. Every Speaker shall address himself to the chair, and be subject to no needless interruption, while speaking.

10. At the beginning of every morning and evening session, the Moderator shall take the chair, and the Scribe call over the roll of the members. Those who are tardy shall be called on to give a reason for delay.

11. When it shall be judged convenient, the sessions of the Association may be held in public.

12. At each meeting, Delegates shall be chosen, by ballot, to attend the General Association of Massachusetts.

13. No member shall leave the Association during the session, but by leave of the Moderator.

14. It shall be required of the members of this Association to give an account of the state of religion within the compass of their respective Associations, the number of churches, and of the members of each church.

15. There shall be a committee chosen to take minutes of the accounts given of the state of religion, and make a report.

16. A Committee shall be annually appointed to certify the regular standing of ministers and candidates, who wish to journey.

The above report being read, and maturely considered, in separate articles; voted to adopt it as the principles and regulations of this General Association.

Voted, that there be a Corresponding Secretary, chosen by ballot, who shall keep the records and papers of the Association, and continue in office, till another is chosen.

Voted, that at every annual meeting, when the hour of meeting arrives, the Secretary or the Minister, where the Association may meet, shall read the standing regulations, as an introduction to the business of the meeting.

Voted, that the annual meeting of this Association be on the third Wednesday of September at 10 o'clock, A. M.

Voted, that the next annual meeting of this Association be at Rev. W. F. Rowland's in Exeter.

Voted, that the Orange Association be requested to furnish a Preacher for the next meeting.

Chose, by ballot, Rev. John H. Church, Corresponding Secretary.

Voted, that a Committee of three be chosen to prepare the minutes of this meeting, with an address, for publication.

Rev. Dr. Thayer, and Rev. Messrs. Rowland and Church were chosen according y.

Voted, that our Delegates to the next meeting of the General Association of Massachusetts, use their influence to have measures adopted by the united body to prevent the profanation of the Sabbath.

Voted, that the Minister, where the Association may meet, be a member of that meeting, without any appointment of the Association, to which he belongs.

Chose, by ballot, the Rev. Abijah Wines, and the Rev. Samuel Wood, as Delegates to the next meeting of the General Association of Massachusetts.*

Adjourned till Thursday morning, 6 o'clock.

Thursday morning—Met according to adjournment.

Rev. Dr. Thayer, and Rev. Messrs. Abijah Wines and Asa M'Farland were chosen to certify the regular standing of Ministers and Candidates, who wish to journey.

After singing a Psalm, the business of the meeting was closed with prayer, by Rev. T. Worcester.

ADDRESS.

THE General Association would now affectionately address the Churches, in their connexion, on the state of religion.

Brethren, beloved in the Lord ;

It gives us much satisfaction to meet in General association, and inquire into the welfare of the churches. We rejoice in Zion's prosperity and enlargement. We behold increasing evidence that Zion dwells on the heart of everlasting love. This is the kingdom of Jehovah. It will prosper ; its final triumph will be great and glorious.—From divers parts of Massachusetts and Connecticut, we receive animating intelligence. Churches are favored with effusions of the Holy Spirit. Converts to righteousness are multiplied ; and saints are inspired with new energy, with joy and gladness. The Seats of Science are, in some instances, blessed with the Redeemer's presence ; and young men, of promising talents, are forming pious, as well as literary, characters. In the Seminary in Andover, the number of Students in Theology much exceeds the expectations of its Friends.—In this State, there are some favorable appearances. There has been a work of the Holy Spirit in Alstead. Saints have there enjoyed a precious time of refreshing from the presence of the Lord ; and a goodly number have been added to the kingdom.—In some other places, there appears very pleasing attention to the means of grace. And, as far as we learn, the members of our churches are generally walking in the faith and order of the gospel. For these manifestations of divine favor to Zion, let us abound in thanksgiving and praise.

But while we rejoice and give thanks, we see much to humble, to grieve, and to fill us with fearful apprehensions. In many places, the ways of Zion mourn, because so few come to her solemn feasts. How awfully are her Sabbaths profaned, and her ordinances despised ! How much do error and delusion, vice and impiety prevail ! How affecting the sight, to behold such multitudes neglecting the great salvation, despising the Savior's love, and, with great speed, pursuing the downward road to endless destruction ! Can we contemplate the value of the soul, the preciousness of Christ, and the glory of God, and yet refrain from weeping ? Surely, if we are Christians indeed, we must sigh and cry that iniquity so abounds to the dishonor of God, to the injury of Christ's cause, and the ruin of immortal souls. But shall we indulge sloth and despondency ? Shall we say, *There is a lion in the way ;* or that nothing can be done. Our professions and engagements, our hopes and fears, all forbid it. We must arise and shake off our sloth and slumbers ; we must trim our lamps, and prepare for the coming of the Bridegroom.

We have much reason to conclude that the Lord will soon appear in his

* Commissioners were chosen to wait on the General Assembly of the Presbyterian church, the General Association of Connecticut, and the General Convention of Vermont, and propose connexions with them, respectively.

glory to build up Zion. His fan is now in his hand. He is separating the wheat from the chaff. He is drawing a line of distinction between his friends and his foes. Some churches are purified and enlarged: but others become lax and corrupt, and appear in awful danger of being swallowed up in the world. The Lord will execute his word: *Remember, therefore, from whence thou art fallen and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*

We are constrained, dear brethren, to ask, "Who shall abide the day of his coming? and who shall stand, when he appeareth?" Let us apply the solemn inquiry to each of our churches. We beseech the members of each church, to feel most deeply concerned in the inquiry. Are you prepared for Christ's coming? If you really felt that he would come, should you not find much to do? Should you not, on faithful examination, discover evils to be corrected.

Let us, first, inquire if we do not resemble the church of Laodicea. "So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Such a state is peculiarly offensive to the Redeemer. His ardent love cannot endure it. It provokes him to withdraw his gracious presence, and withhold the influences of his Spirit. What then must be the condition of a church!

Are there no symptoms of our being in this state? Do we clearly exhibit the christian character? Christians are the salt of the earth and the light of the world. But this high character cannot be maintained without fervent piety. What can professors do, to save the world from ruin, if they are destitute of the power of godliness? Or how can they be a light to others, if they neither hold forth the word of life, nor abound in good works? And are there not too many professors of this description? Their lives are carefully observed. It is so manifest that they "love the world," and "mind earthly things," that a spectator would hardly suspect that they had professed to renounce the world, and join the Redeemer's kingdom. They seek their own, not the things which are Jesus Christ's. Does their light shine? Do men see their good works, so as to be convinced of the reality and excellence of experimental godliness? No! But many are induced, by the careless lives of professors, to think there is nothing in religion. They think that if religion were a reality, professors would make it manifest, by being zealous of good works.

A person may have an orthodox creed; he may contend for the faith, and regularly observe the externals of religion, and yet be a very lukewarm professor. How can it be expected that unsanctified orthodoxy will promote vital piety. The truths of the gospel must be felt on the heart. Their holy tendency must appear in the humble, heavenly, and fervent lives of professors. But is this the case in all our churches? O that it were! Then we might hope for a revival; that the Lord would visit us in mercy, and enlarge his Zion.

In the second place, let us inquire if there be not a great want of love and christian watchfulness among brethren. What relation is more sacred than that of brethren in Christ. They have one Father, one Redeemer, one Sanctifier. They are adopted into the same family; they are fellow heirs with Christ, and fellow travellers to the same glorious inheritance. They have a common enemy to oppose, and similar trials to endure. Ought not such brethren to be united in the tenderest love? Being baptized by one Spirit into one body, should they not cultivate the most intimate acquaintance, and know each other's views, and exercises, and trials, and what progress they make in the divine life? How can christian professors be faithful, while there is a cold reserve, and no freedom in communicating their minds to each other? Is it not often the case, that members of the same church, have very little, if any, spiritual acquaintance. They are acquainted with each other's temporal concerns, but not with their spiritual. They meet, and are sociable on the common affairs of the world; but on experimental godliness, they have nothing to say. How very far are such brethren from

complying with the apostle's direction: *Exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.* This is the duty of brethren, at all times, and in all places. All need this exhortation; for all are in danger of being hardened through the deceitfulness of sin. But how many conduct, as if no such duty were enjoined!

Brethren in Christ should certainly be tender of each other's reputation. But is this always the case?—*If thy brother trespass against thee, rebuke him. —Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.* This is a part of the great law of love. But how few regard it? How few have the love to admonish a brother of his faults; or to restore him with a spirit of meekness? It is much more natural, and, we fear, more common, to proclaim the faults of a brother to the world, than to go and converse with him tenderly in private. But this is a very great evil. It prevents the good effects of church discipline. How can a church rightly discipline an offending member, when the brethren have neglected their duty in private? It is not possible. For in such a case, the process of discipline would be pursued more to gratify prejudice and ill will, than to gain the offender and edify the body. No happy issue could then be expected. This would be no way to convert a brother and hide a multitude of sins.—Let brethren be tender, affectionate, and faithful in private, and there will seldom be occasion for a process of discipline before the church. It would seem that the tender, affectionate, and repeated admonitions of brethren in private, must melt an offending brother. How could he withstand the eloquence of fervent love?—Were brethren to be thus faithful, how great would be the peace and honor of the church? How much would gainsayers be silenced, if it could be said of all our members, *See how these Christians love one another!* Dear brethren, love one another with a pure heart, fervently: then you will impart light and heat to each other, and take an effectual method to promote pure religion. But if divisions and offences abound, the enemy will exult; and you will sensibly lose the joys of God's salvation. Separate living coals, and the fire will soon die away. Keep them together, and there will be glowing heat.

Let us, in the third place, inquire whether the members of our churches duly sanctify the Sabbath. The command is express: *Remember the Sabbath-day to keep it holy.* The strict observance of this command has been found of the highest importance for the promotion of vital piety. Pure religion always declines with the profanation of the Sabbath. From the manner in which this day is regarded, we may very nearly ascertain the state of religion among a people. And the sanctification of the day depends greatly on christian professors. If *they* profane the day, who will sanctify it? If *they* set an example of idleness, or vain, worldly discourse, who will spend the day in pious discourse and the service of God? If *they* carry the world into the Sabbath, will not others feel warranted to do the same? If *they* unite with the ungodly in profaning the day, what can be done to promote true godliness?

That the Sabbath is awfully profaned, at this day, cannot be denied. And who is not accessory to this great wickedness? Who can say, that he keeps the Sabbath from polluting it? Dear brethren, must we not plead guilty? Do we remember the Sabbath, and prepare for it, by meditation, and prayer, and seasonably laying aside our worldly concerns? Does not the Sabbath often begin, while our minds are crowded with worldly thoughts, desires, and schemes? Is not much holy time spent in things which ought to be done before, or omitted till after, the Sabbath? Is not much of this holy day spent in unnecessary sleep, in unsuitable employments, in vain and trifling conversation? What! Can we not spend one day in seven, in a holy and heavenly manner; how then can we dwell in heaven? What claim can we have to the character of Christians, if the Sabbath be not to us a delight. If it be a weariness to spend this day in holy, heavenly employments, let us no longer call ourselves Christians. But let us consider how much we dishonor God, grieve the Holy Spirit, and wound the Redeemer's cause! Do we wish

to dwell in heaven? Then *we must sanctify* the Sabbath. Do we wish our children to be heirs of heaven? Then *we must sanctify* the Sabbath. Do we wish true religion to revive and flourish? Then *we must sanctify* the Sabbath. It is to no purpose to complain of the degeneracy of the times, if we do not keep the Sabbath from polluting it. If we neglect this duty, we should expect vice and impiety to prevail. Our example has vast influence. If this influence be not salutary, it will be very pernicious. O let us sanctify the Sabbath, that we may not harden many in sin, to their final ruin.

In the fourth place, let us inquire whether the children of the church be not greatly neglected. The church has surely very important duties to discharge towards their children. These are placed peculiarly under their care and instruction. By the church, in connexion with their believing parents, these children have been dedicated to God, and baptized into the name of the Father, the Son, and the Holy Ghost. The church, as well as their respective parents, are under the most solemn obligation to see them brought up in the nurture and admonition of the Lord. Duty is plain: and to engage his people in the most zealous and faithful performance of it, God thus promises: *I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.* How rich, how animating the promise! But do we long and pray for its fulfilment? Are we faithful to those under our care? Does the church use their proper influence and authority over their children? Are they instructed, admonished, and restrained as the word of God requires? Are their minds suitably impressed with their relation to the Church, their baptismal consecration, and their solemn duty to subscribe with their own hands to be the Lord's? Dear brethren, is it not for a lamentation, that these things are exceedingly neglected? What is done by our churches to train up their children in wisdom's ways?

Here is a great cause of the present declension. Children were not thus neglected in the primitive and best days of the New-England churches; but great care was taken to train them up for God. And it appears that whenever he revived his work, by special grace, the converts were chiefly the children of his covenant people, who had devoted them to the Lord in baptism, and earnestly sought for them the renewing of the Holy Ghost.

"The prevalent neglect, in our churches, of a duty, so great and obvious, ought to excite the deep concern of all who love the welfare of Zion. Perhaps there is no obligation disregarded with less remorse, or more fatal effects, than that of bringing up youth in the nurture and admonition of the Lord. Christian families are as certainly the nurseries of the church upon earth, as she is herself the nursery of the church in heaven. Nor is there a more alarming symptom of her condition, than the few, the very few, who tread in the steps of their religious parents.—We exhort the churches to think on this subject; to *think* on it with a serious, prayerful attention, correspondent with its immense importance. The most plausible objections of those who deny the divine rite of infant baptism, are furnished by our criminal inattention to such, as have been solemnly dedicated to God."

We would suggest another consideration. While "the children of the kingdom," are neglected, it is doubted whether any suitable exertions can be sincerely made to promote Christ's cause. Can persons neglect their own children, and yet labor, with a right spirit, for the salvation of others? Can a man, in christian love, leave his own family to perish, and seek the salvation of strangers? What should you think of a man, who left his own children to die with hunger, while he spent his time in procuring bread for others? You would esteem him a very unfeeling, cruel parent. *If any pro-*

* See an excellent address of the General Association of Connecticut, in the *Panoplist* for September 1808, and in the *Religious Repository* for November and December 1808.

vide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. This is as true in spiritual, as in temporal things. How then must God regard those, who appear much engaged for the salvation of others, while they neglect their own children?—It is true, we should love our neighbor as ourselves. But we cannot truly love our neighbor, if we have no love to our own souls: nor can we truly love his family, if we have no love to our own. And in the exercise of true love, we shall be most concerned for those, with whom, we are most nearly connected. Towards these we have peculiar duties to discharge. Can we, habitually, omit these duties, and yet maintain a right spirit? Can a church of Christ be rightly engaged to promote his cause, while they neglect those, peculiarly under their care? Persons may gain more popular applause by their zeal abroad and among strangers. But the sincerity of their love is testified by their conduct at home. The fruits of true love appear in private, as well as in public. Let us abound in this love, and we shall make zealous exertions to save our children.

“To promote greater attention to the religious education of baptized children,” we would join with the General Association of Connecticut, in recommending the following things:

“That christian parents endeavor to give their children every practicable advantage to become capable of reading the Bible, and of repeating the Assembly’s Catechism, as early as possible—

“That they spend at least one hour with them every Sabbath, in prayer, catechising, and familiar instruction in the doctrines and duties of religion—

“That they teach them to sanctify the Lord’s day by a stated and serious attendance on public worship, reading the Scriptures, and such other exercises as are proper for holy time—

“That they require them to attend public catechisings till they are fourteen years of age; and thenceforward during their minority, to attend seasons that may be appointed by their pastor for the religious instruction of youth—

“That they restrain them from going into irregular and vicious company, and places of dangerous resort, and from being abroad unseasonably, and especially on the evening of the Sabbath—

“That they train them up in the habitual recollection of their solemn dedication to God, of the relation which they bear to his church, and the peculiar obligations which they are under, in due time, personally and publicly, to own Christ.”

We would also suggest the propriety and vast importance of church conferences, in which, all these things should be affectionately urged both on parents and their children.

Christian parents; can motives be wanting to excite your attention to these things? Are not your children peculiarly dear to you?—Can any thing give you greater joy than to see them walking in the truth?—Are they not hastening to eternity?—What will be their endless state, if they die, unprepared for heaven?—If they perish through your neglect, how can you meet them at the bar of God?—Will not their blood be required at your hands?—How joyful to dwell with them in glory?

Can ye not, dear brethren, discern the signs of the times? Behold the revolutions among the nations. God’s judgments are abroad in the earth. He is pouring out the vials of his wrath. He is preparing the way for the universal spread of the gospel, and the glorious establishment of Messiah’s kingdom. Attend to his friendly admonition: *Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.* In the time of awful wickedness and infatuation, the Lord is coming to destroy his foes, and redeem his chosen. Gross darkness shall cover his enemies; but the Lord shall arise on Zion, as her light and her glory. Survey the two kingdoms. One is filled with light, the other with darkness. Behold their opposition; and their

final destiny. The conflict may be severe; but the issue will be glorious for the people of God. The victory will be theirs. Hence your labors of love cannot be lost. The prayers and exertions of the lowly Christian, in the most obscure situation, will tend to the final triumph of truth and holiness. Let no one plead the want of talents, or opportunity to promote this cause. Every one can do something. There is no one, who cannot cast in his mite. Awake; arise; be zealously engaged in the good work of the Lord. "The Lord is with you, while ye be with him; if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. Be ye strong therefore, and let not your hands be weak; for your work shall be rewarded." "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.—Even so, come, Lord Jesus.—The grace of our Lord Jesus Christ be with you all. Amen."

In behalf of the General Association.

JOHN H. CHURCH, Scribe.

ELIHU THAYER, Moderator.

Annual Meeting of the Missionary Society in the Counties of Berkshire and Columbia.

THE twelfth annual meeting of the Missionary Society, in the counties of Berkshire and Columbia, was holden on the 19th of September last, at the meeting-house in Green-River, State of New-York. A large number of ministers and other members of the Society convened on the occasion. At two o'clock P.M. divine service began, and a sermon was delivered by the Rev. Samuel Shepard of Lenox.

The Trustees made a report of their proceedings, relative to the employment of missionaries, and expenditure of monies, since their appointment, which was accepted by the Society. The following is an abstract of their Report.—Rev. Samuel Fuller, Rev. Joseph Avery, and Rev. Elisha Yale, who had received missionary appointments from a former board of Trustees, have made returns of their services. Mr. Fuller labored twelve weeks, and Mr. Avery sixteen weeks, in the western counties of the State of New-York. Mr. Yale labored two weeks in the Northern parts of the State of New-York. In the course of the last summer, Mr. Avery performed a mission of eight weeks in the destitute settlements, north of the Mohawk River. Rev. Joseph L. Mills labored four weeks in the northern parts of the county of Berkshire. Rev. William Salisbury labored six weeks, in the destitute settlements in the county of Columbia; making in the whole forty-eight weeks of missionary service. These missionaries, in fulfilling the duties of their appointment, preached almost every day, and testified, from house to house, repentance toward God and faith toward our Lord Jesus Christ. They also distributed, among the destitute many religious books belonging to the Society.

The officers of the Society, elected for the present year, are the following:

Rev. David Perry, President.
Hon. Timothy Edwards, Esq. Vice-President.
Hon. William Walker, Esq. Treasurer.
Rev. Alvan Hyde, Secretary.
Rev. Samuel Shepard, Clerk.
Rev. Samuel Shepard, Auditor.

TRUSTEES.

Rev. David Perry, Hon. Timothy Edwards, Rev. David Porter, Hon. William Walker, Rev. Alvan Hyde, Col. David Pratt, Rev. Samuel Shepard, John Whiting, Esq. Rev. Silas Churchill, Noah Rosetter, Esq. and Rev. Jacob Catlin.

Committee of Missions.

Rev. David Perry, Rev. Alvan Hyde, and Rev. Samuel Shepard.

The next meeting of the Society is to be holden at Spencertown, New-York, on the third Tuesday of September, 1810, at one o'clock, P.M. The first preacher for the next annual meeting is Rev. Elijah Wheeler of Great-Barrington, the second Rev. John Morse of Green River. ALVAN HYDE Sec.

A Statement of the Funds of the Congregational Missionary Society in the counties of Berkshire and Columbia, and the Expenditures of the same, from the 20th of September, 1808 to the 19th of September, 1809.

Account of monies, &c received.

1808.	Balance in the treasury Sept. 20th, 1808	-	\$445,18,5
Oct. 31.	Rev. Joseph Avery collected on his mission to the western parts of the State of New-York	-	10,24
Nov. 16.	Mr. Oliver P. Sergeant, which he collected on a mission	-	1,06
Jan. 24, 1809.	Rev. Thomas Allen, contributed by the town of Pittsfield	-	8,76
Feb. 1.	Rev. Samuel Fuller collected on his mission to the western parts of the State of New-York	-	20,02
21.	A Female friend of Missions at Catskill	-	10,00
April 18.	Female Cent Society in New Concord	-	6,00
	Female Cent Society in Lee	-	12,35
July 10.	Rev. Alvan Hyde, contributed by the town of Lee	-	18,50
Aug. 14.	Rev. Joseph Avery, collected on his mission to the western counties of the State of New-York	-	2,92
17.	Rev. Joseph L. Mills, collected on his mission to the northern and northeasterly parts of the county of Berkshire	-	4,88,5
Sept. 15.	Rev. Alvan Hyde, contributed by a friend of missions in the town of Williamstown	-	10,00
19.	Female Cent Society in Stockbridge	-	30,73
	Rev. William Salisbury collected in his mission in the county of Columbia in the State of New-York	-	10,31
	Rev. Alvan Hyde, being the profits arising on the sale of the first volume of the Panoplist and Missionary Magazine United	-	24,50
	Sundry members, for arrears of annuities, since the 20th of September, 1803	-	9,00
	Interest received for monies in the Treasury, since the 20th of September, 1808	-	16,71
	Total		\$641,17

The number of books received since 20th September, 1808, viz of the town of Pittsfield, 1 Bible, 1 Testament, 1 Spelling-book, 2 Primers and 2 Cheap Religious Tracts. Of the Female Cent Society in Stockbridge 1 Vincent's Catechism.

The number of books in the Treasury Sept. 19th, 1809, viz. 45 Bibles, 59 Testaments, 7 Oseval's Com. 1 Bible Dictionary, 4 Spelling-books, 1 Res. Christ, 1 Trial of Witnesses, 10 Primers, 74 Dialogues or Tracts, 3 Vincents, 1 Essay, 1 Psalm Book, 29 Constitutions, 2 Art of Reading, 1 Sermon, and 1 Doddridge's Rise and Progress.

Monies paid by order of the Trustees, from the 20th Sept. 1808 to the 19th of September, 1809.

Oct. 31, 1808.	To Rev. Joseph Avery, for missionary labors in the western parts of the state of New-York	-	\$ 70,00
Feb. 1, 1809.	To Rev. Samuel Fuller, for missionary services, in the western parts of the State of New-York	-	48,00
April 18.	To Rev. J. Avery, in advance of missionary services	-	25,00
Aug. 5,	To Mr. Daniel C. Adams for supplying Mr. Mills' pulpit, while he was on a mission	-	15,00
14.	To Rev. J. Avery, a balance for missionary services in the western counties of the State of New-York	-	31,00
17.	To Rev. Joseph L. Mills for missionary services in the northern and northeasterly parts of the county of Berkshire	-	15,00
	To Dr. E. Lewis for printing 350 small Tracts	-	10,00
Sept. 19.	To Rev. William Salisbury for missionary services in the county of Columbia, State of New-York	-	42,00
	The balance of money in the Treasury	-	385,17
	Total		\$ 641,17

WILLIAM WALKER, Treasurer. SAMUEL SHEPARD, Auditor.

LITERARY INTELLIGENCE.

LIST OF NEW PUBLICATIONS.

NEW PUBLICATIONS.

The Christian Monitor, No 12. Containing a Key to the New Testament, giving an account of the several books, their contents, their authors, and of the time, places, and occasions, of which they were respectively written. Boston, Munroe, Francis, and Parker, Dec. 1809.

The Massachusetts Register, and Calendar, for the year of our Lord, 1810, containing Civil, Judicial, Ecclesiastical, and Military Lists in Massachusetts; Associations, and Corporate Institutions, for literary, agricultural, and charitable purposes; a list of post towns, &c. Catalogues of the Officers of the General Government, &c. Governors of each state, public duties, &c. Useful Tables, &c. &c. Boston, Manning and Loring and J. West and Co.

Observations on a letter from Noah Webster, Jun. Esq. published in the Panoplist, and republished in a Pamphlet in New York. By an Old fashioned churchman. New Haven, O. Steele and Co. 1809.

Select Reviews and Spirit of the Foreign Magazines, No 12, for December. By E. Bronson and others. Hopkins and Earle, Philadelphia, and Farrand, Mallory, and Co. Boston, 1809.

The Evangelical Primer, containing a Minor Doctrinal Catechism; and a Minor Historical Catechism; to which is added the Westminster Assembly's Shorter Catechism; with short explanatory notes and copious scripture proofs and illustrations; for the use of families and schools. By Joseph Emerson, pastor of a church in Beverly. Boston, Farrand, Mallory, and Co. 1809.

Remarks on the Hon. John Q. Adams' Review of Mr. Ames' Works, with some strictures on the views of the author. Boston, T. B. Wait and Co. 1809.

The American Law Journal and Miscellaneous Repertory. No 7. By John E. Hall Esq. of Baltimore. W. P. Farrand and Co. Philadelphia,

and Farrand, Mallory, and Co. Boston 1809.

A new System of Modern Geography, or a General Description of all the considerable countries in the World. Compiled from the latest European and American Geographies, Voyages, and Travels. Designed for Schools and Academies. By ELIJAH PARISH, D.D. Minister of Byfield, Massachusetts. Ornamented with Maps. Newburyport, Thomas and Whipple, 1809.

NEW EDITIONS.

The London Dissector; or System of Dissection, practised in the Hospitals and Lecture Rooms of the Metropolis; explained by the clearest Rules, for the use of Students. Comprising a description of the Muscles, Vessels, Nerves, and Viscera of the Human Body, as they appear on Dissection; with directions for their demonstration. To this American edition is added the Ruyschian Art and Method of making preparations to exhibit the Structure of the Human Body, illustrated with a representation of the Quicksilver Tray and its appendages. Philadelphia, A. Finley and W. W. Hopkins, and Farrand, Mallory, and Co. Boston, 1809.

"Bertholet's Researches into the Laws of Chymical Affinity." Published at the request of the Professors of the Medical University of Philadelphia. Boston, Farrand, Mallory, and Co. 1809.

The Practice and Jurisdiction of the Court of Admiralty, in three parts. 1. An Historical Examination of the Civil jurisdiction of the Court of Admiralty. 2. A translation of Clarke's Praxis, with Notes on the Jurisdiction and practice of the District Courts. 3. A Collection of Precedents. By John E. Hall, Esq. Baltimore, Dobbin and Murphy, 1809.

Travelling Sketches in Russia, and Sweden. During the years 1805, 1806, 1807, 1808. By Robert Kerr

Porter. Philadelphia, Hopkins and Earle, 1809.

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OBITUARY.

EXTRACT FROM AN EULOGIUM, BY PRESIDENT WHELOCK, ON THE
REV. JOHN SMITH, D.D. PROFESSOR OF THE LEARNED LANGUAGES,
AT DARTMOUTH COLLEGE.

THE REVEREND DR. JOHN SMITH, a descendant from worthy parents, was born on the 21st day of December, 1752, in the parish of Byfield in the state of Massachusetts. Early in life, so soon as his mind was susceptible of rational improvement, his father entered him at Dummer school under the instruction of Mr. Samuel Moody. It is unnecessary to take notice of the development of his juvenile mind, his attention to literature and especially his delight in the study of the ancient oriental languages. That distinguished master contemplated the height, to which

he would rise in this department; and his remark on him, when leaving the school to enter this institution, was equal to a volume of eulogy.

Dr. Smith took his first degree in the year 1773. He still resided at the college with unremitted ardor in his literary pursuits. His mind was not wholly isolated in one particular branch. Philosophy, geography, criticism, and other parts of philology, held respectable rank in his acquirements; but these yielded to a prevailing bias: the investigations of language unceasingly continued his favorite object. The knowledge

of the Hebrew with his propensity led him to the study of theology. He filled the office of tutor in the college, when an invitation was made to him from Connecticut to settle in the ministry.

At this period, in the year 1778, the way was open to a professorship in the learned languages. On him the public eye was fixed. He undertook the duties, and entered the career of more splendid services in the republic of letters. His solicitude and labors were devoted to the institution, during its infantile state embarrassed by the revolutionary war. He alleviated the burthens of the reverend founder of this establishment; and administered comfort and solace to him in his declining days.

From that period in 1779, Dr. Smith continued indefatigable in mental applications; faithful in the discharge of official duties; and active for the interest of the society, through scenes of trouble and adversity. The board of Trustees elected him a member of their body. The church at the college, founded by my predecessor, intrusted with him, as pastor, their spiritual concerns, and were prospered under his prudent and pious care. God blessed his labors; a golden harvest reminds us of the last. I may add, that his qualifications, as a divine, were appreciated abroad; and have been acknowledged with marked respect by a public and honorable body. To the force of his various exertions, under divine providence, justice demands, that we ascribe much in the rise and splendor of this establishment.

The Creator, in his wisdom, has not formed the individuals of the human race with universal genius. Cicero appears to have been the only instance, among the ancients, of the same person embracing the various arts and sciences, and excelling in each. One mind seems to have been adapted to only one kind of improvement, so that it might be matured, in its varieties, by the more effectual labors of all. But can this truth justify the usage of the ancient Egyptians, and as continued in India, confining the different professions to

particular families? Human institutions cannot control the laws of nature. Genius, restrained, can never advance. Happy, when education, and circumstances, conduct it in the course, which nature designed. Thus, in regard to him, whose merit now demands our tribute.

While surveying the circle of knowledge, and justly estimating the relative importance of its different branches, still his eye was more fixed on classical science; and his attachment seemed to concentrate the force of genius in developing the nature of language, and the principles of the learned tongues, on which the modern so much depend for their perfection. The Latin, the Greek, and the Hebrew were almost familiar to him as his native language. He clearly comprehended the Samaritan and Chaldaic; and far extended his researches in the Arabic.

Some, perhaps, may think less of the importance of grammar; because, like the atmosphere, its use is common, though necessary. Will such believe, that the enlightened Greeks and Romans assigned a place to its professors, as well as to philosophers and poets, in the temple of Apollo? Could they conceive, that Suetonius devoted himself to write the history of *Illustrious Grammarians*? Plato gave rank to this art in his sublime works; and Aristotle more largely discussed its principles. A crowd of Stoic philosophers enlisted in the service. Varro, Cicero, Messala, and Julius Cæsar, treated of the same, and did honor to the subject.

The eminent attainments of Dr. Smith in the knowledge of the languages are attested by multitudes, scattered in the civilized world, who enjoyed his instruction. They will be attested, in future times, by his Latin Grammar, published about seven years ago; and by his Hebrew Grammar, which has since appeared. In each of these works, in a masterly manner, he treats of every matter proper for the student to know. Each subject is displayed, in a new method, with perspicuity, conciseness, simplicity, and classic taste. His Greek Grammar, we may suppose, will exhibit the same traits, when it

shall meet the public eye. This last labor he had finished, and committed to the printer, a few months before his decease.

If we turn to take a moral view of this distinguished votary of science, new motives will increase our esteem. What shall I say of the purity of his manners, his integrity and amiable virtues? These are too strongly impressed on the minds of all, who knew him, to need description. He was possessed of great modesty, and a degree of reserve, appearing, at times, to indicate diffidence, in the view of those less acquainted. But this, itself, was an effusion of his goodness, which led to yielding accommodation in matters of minor concern: yet, however, when the interest of virtue, or society, required him to act, he formed his own opinion, and proceeded with unshaken firmness. Those, intimately acquainted with him can bear witness; and it is confirmed by invariable traits in his principles and practice, during life.

The virtues of Dr. Smith were not compressed within the circle of human relations, which vanish with time. Contemplating the first cause, the connexions and dependencies in the moral state, his mind was filled with a sense of interminable duties. He was a disciple of Jesus. The former president admired and loved him, and taught him theology. The latter as a divine, and Christian, embraced and inculcated the same doctrine—*peace on earth, and good will to all men*. This amiable spirit actuated his whole life, and added peculiar splendor to the closing scene.

His intense pursuits of science affected his constitution, and produced debility, which, more than two years before, began to be observed by his friends. It gradually increased, but not greatly to interrupt his applications till six weeks before his death. While I revive the affliction at his departure, its accompanying circumstances will assuage our sorrow. The thoughts of his resignation to divine providence, through all the stages of a disease, that rapidly preyed upon his vitals, his composure, serenity, and christian confidence, remain for the consolation of his friends, and instruction of all.

Such is the character of Dr. Smith, which I have endeavored impartially and faithfully to depict. Some, there are, who, by a flash of achievement, have, like Pisistratus and Demetrius, received the burst of applause from a deluded people. Many surrounded with trappings of wealth, many, decorated with titles, many, descending from ennobled ancestors, have been flattered, while living, by parasites, celebrated at their death by hirelings, and to their memory statues and monuments were erected. But such glory vanishes, like the falling star, and its possessors are consigned to oblivion. How different is the honor consecrated to merit; to the memory of him, whose departure we now lament! The fame of Dr. Smith does not arise from wealth, nor descent from titled ancestors. It has no borrowed lustre. He was indebted wholly to his genius, his labors, and his virtues. His monument will exist in the hearts of his acquaintance; and in the future respect of those, who shall derive advantage from his exertions.

In the immense loss, which his dear family sustain, they have saved a precious legacy; his example, and lessons of social and religious duties. The church, with mournful regret, will retain the tenderest affection for their venerable pastor. What shall I say of this seat of science now covered with cypress? Those, who have trod its hallowed walks, will never forget his instructions, nor the benevolent effusions of his heart. Where, in the ranges of cultivated society, is one to be found, qualified with those rare endowments, which can supply the chasm made by his death?

Is it to be conceived, after our just survey of his character, that this eminent scholar, and amiable man, should be destined to endure the persecutions of any enemies? We listen with admiration to his expiring words. *All, who attempted to injure me, I forgive; and I pray God to forgive.* His name will outlive the attacks of barbed malice. His memory will be esteemed and honored in succeeding times, by the friends of science and religion.

*"Smitten friends
Are angels, sent on errands full of love;
For us they languish, and for us they die;
And shall they languish, shall they die in
vain?"* YOUNG.

Miss SALLY HURD, late the only surviving daughter of Dr. ISAAC HURD of Concord, early made a public profession of religion, and became a member of the church in that place. Placid serenity, charity, and submission were characteristics, which habitually beautified her life; and she ever displayed an uncommon degree of filial affection.

In the month of June last she questioned her father respecting her sickness, which was a gradual decline, saying, *I view this my important and last sickness*; adding that for three years she had expected complaints of this kind would soon terminate her life; and with the greatest composure said, *God's will be done!*

About two months before her death, she settled all her worldly affairs, saying she wished to have no earthly concerns interrupt her devotion; after which she was wholly devoted to God, declining seeing any one, excepting her family connexions, her minister, and watchers. She was reserved in conversation, but treasured every thing, which led to the great end she had to accomplish. She observed to a friend, *I have been confined in this chamber six months, during which time I have enjoyed five of the happiest months, I ever knew.*

"During the last three months of her confinement," writes her father to a friend, "she suffered the most exquisite pain, I ever knew in sickness of a chronic nature; but scarcely did we ever hear a groan pass her lips. She appeared several times, as though she would soon depart. After her revival she thus expressed herself, *O, my dear father! I hoped to have been with my heavenly Father before this time. But he thought otherwise; therefore it is best. I desire to wait patiently his holy will.*" Through the whole of her sickness her patience was uncommon. If any thing like a groan escaped her, she immediately reproved herself by saying, *I was wrong. I could have borne it. Why*

should I complain, when my Savior suffered so much for me.

Rarely does an instance occur, of a person so much blessed with the light of God's reconciled countenance, as she was, particularly near the close of her life; for her views appeared continually brightening. As her body decayed, her intellects were more invigorated; and she appeared to enjoy constant communion with God. She said, that during her life and sickness, she had experienced a gloom, which gloom she would not have parted with for all this world. She was asked, if she meant by that gloom, that uncertainty of future happiness, which made her fear to die? *O, no; but a gloom, which had a tendency to make my devotion more humble and sincere.*

Early in the morning of her last day, Nov. 29th, she expressed herself with great energy, *This day, this glorious day, I have long looked for. I have been anticipating it ever since I was twelve years old.* Upon her asking her father, if he thought she could continue till noon, he told her, he thought she might possibly until toward night. She with a sigh replied, *Oh! I was in hopes—I am sorry. I do wrong. It looks like impatience. I desire to wait God's time.*

About eleven o'clock, she with the greatest ecstasy exclaimed, *Oh, my God! I love thee. I adore and bless thee. My dear Savior has plead for me; and all my sins are forgiven. I am sure of it. On this day, his glorious day, angels will waft me to my dear Savior. He will present me to my God, who will receive me to endless bliss.* About two, she, with a countenance animated with heavenly joy, again exclaimed, *My God, I love thee! I adore, I bless thee. My Savior has plead for me. My sins are all forgiven, I am sure of it. Angels will waft me to my Savior; my Savior present me to my God. Yes, I am sure of it. Oh, what a glorious day will this be to me!*

Soon after this, exchanging with her parents and brother the tenderest tokens of affection, she again took leave of them; and, about a quarter before three, in broken accents breathing, *Christ Jesus receive me!* died without a struggle or a groan, aged twenty-eight years.

TO CORRESPONDENTS.

A Probationer for Eternity has our best wishes. His letter is serious and pertinent; but it would not comport with the rules, which we have prescribed to ourselves, to give it a place in this publication. It would do better for a private than for a public communication. *A Sketch, &c.* of Mrs. Sarah Gray shall appear in our next.

* * * As we are very much disposed to acquit Mr. Allen of conscious partiality in his selection of names for honorable mention, and as we have prescribed it to ourselves as an inviolable rule not to engage in any discussion of a political complexion; agreeably to Mr. A.'s request, but without any particular rejoinder, we submit his remarks on our review of his work to the judgment of the candid public.